100 STORIES ABOUT HADHRAT ABU BAKR (RA)

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100 Stories about Hadhrat Abu Bakr τ

Foreword to Urdu Translation

This book discussing 100 stories from the life of Hadhrat Abu Bakr τ was originally compiled in Arabic by Sheikh Muhammad Siddeeq Minshawi. The book included a hundred interesting incidents in the life of Hadhrat Abu Bakr τ, which offer guidance for numerous aspects of daily life. The unique feature of the stories of the pious predecessors is that it not only increases the level of one's Imaan, but also creates humility and renews the spirit to engage in so many good deeds such as giving Sadaqah, abstinence, Ibaadah, self reformation and so much more.

Allaah has endowed this humble servant with the opportunity to translate this book. May Allaah accept this humble effort together with the efforts of the manager of the Baytul Uloom Publications Moulana Muhammad Naazim Ashraf for the publication and distribution of this book. Aameen

Before this book, there have been Urdu translations of several important Arabic books from Baytul Uloom of Lahore, which have been well accepted by the public as well as by scholars. Some of these include:

- Encyclopaedia of dream interpretations
- The biography of Sayyidina Faatima Zahra ρ
- The Virtues and Description of the eating of Rasulullaah ε
- 100 Stories of Hadhrat Umar τ
- 100 Stories of Hadhrat Ali τ
- Signs of Qiyaamah
- Upbringing of children in the light of the Qur'aan and Ahadeeth
- The Harms of sins and their remedies
- The Startling miracles of the Ambiyaa عليهم السلام
- Women deserving of the punishment of Jahannam
- Women in the Qur'aan

In conclusion, I sincerely make du'aa to Allaah the Rabb of the universe to accept our efforts and make them a treasure for us in the Aakhirah. May Allaah grant all readers of this book the ability to benefit from this book. Aameen.

Khaalid Mahmood
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Introduction

Abu Bakr was the title of Hadhrat Abu Bakr τ, whose real name was Abdullaah. He was the son of Abu Qahaafah, whose real name was Uthmaan. His lineage was therefore Abdullaah bin Uthmaan bin Aamir and he belonged to the Quraysh tribe of Makkah. **He was amongst the vanguards of Islaam, was one of the Khulafaa Raashideen as well as amongst the Asharah Mubashara. He was the first man to accept Islaam and gave everything he had for the sake of the Deen.** Allaah used him to protect Rasulullaah ε, to propagate the Deen and also blessed him with an exceptional level of Imaan and conviction in Allaah. He was the naked sword of the Muslims in the struggle against the Munaafiqeen and those who forsook Islaam.

Hadhrat Abu Bakr τ was born two and a half years after the Year of the Elephants. From his youth, he was far distanced from the oppression and filth that is associated with the Period of Ignorance, while being imbued with all the praiseworthy traits of the Arabs of the time. His character and behaviour was always exemplary and even before accepting Islaam, **he forbade liquor for himself.** He was an **authority on Arab lineages and knew all the Arab families and tribes.** He was always assisting the poor and the weak and earned the respect of the rich and powerful as well.

The Arabs referred their disputes to him and accepted all the judgements he passed. He therefore enjoyed much acclaim and respect and occupied a high position in society. He was an experienced and astute businessman and **also an expert in the interpretation of dreams.** His untainted reputation and honour together with his unquestionable intelligence and farsightedness all complemented his handsome appearance and fair complexion. His build was lean, his eyes deep and his face and beard thin.

He was a bosom friend of Rasulullaah ε and one who accepted Islaam without hesitation or question. He spent his wealth to alleviate the suffering of the poor Muslims, but when the hardships from the Mushrikeen became unbearable, he left Makkah.

However, his absence was brief and he soon returned under the protection of a nobleman called Ibn Daghina. **He believed Rasulullaah ε about the incident of Mi'raaj without hesitation and it was because of this that Rasulullaah ε gave him the title of Siddeeq.**

He gave the hand of his daughter Hadhrat Aa'isha ρ in marriage to Rasulullaah ε and was the only one privileged enough to accompany Rasulullaah ε on the historic journey of Hijrah. This earned him the title of "*Thaani Athnayn*" (the second of the two), which has been immemorially recorded in the Qur'aan. **After the Hijrah, he participated in all the expeditions that Rasulullaah ε** was part of and endured the trials in the struggle of Islaam by the side of Rasulullaah ε.

He spent the days in fasting and the nights in worship and was detached from the luxuries of this world. He behaved humbly towards people and practiced thoroughly on the wealth of Deeni knowledge that he possessed. He left no stone unturned to engage in good and was renowned for the softness of his heart which caused him to cry very easily. **Rasulullaah ε assured him safety from Jahannam and admission into Jannah.**

When he was appointed Khalifah, he dispatched the army of Hadhrat Usaama bin Zaid τ, ordered the armies to march against those who forsook Islaam and those who refused to pay zakaah. He was responsible for the conquests of many territories, gave the instruction for the Qur'aan to be compiled into a single volume and ensured that Islaam spread too many parts of the world. He showed tremendous respect to the elders, compassion to the youngsters and assisted the weak to secure their rights from the powerful. He would walk while the commanders of his armies rode and he would even milk goats for the little children.

He had six children from four marriages. He was the companion of Rasulullaah ε in his lifetime as well as in his grave and at the pond of Kowthar. He passed away in the year 13 A.H. and was buried beside Rasulullaah ε.

Hadhrat Abu Bakr τ Accepts Islaam without Hesitation

When Hadhrat Abu Bakr τ once heard the Kuffaar speaking ill of Rasulullaah ε, he immediately went to meet Rasulullaah ε and said, "O Muhammad! Is it true what the Quraysh are saying about you forsaking our gods, calling us foolish and referring to our forefathers as infidels?" Rasulullaah ε replied, "Yes. I am Allaah's Rasul-messenger and prophet. Allaah has sent me to propagate His message. With conviction I am calling you towards Allaah. By Allaah! This is certainly the truth. O Abu Bakr! I call you towards the One Allaah Who has no partner. Do not worship anyone but Him and always be obedient to Him." Rasulullaah ε then recited a part of the Qur'aan to Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ was well aware of the truthfulness, honesty, excellent habits and sublime character of Rasulullaah ε which would not allow him to even speak a lie about the creation, let alone lie about The Creator. **Therefore, as soon as Rasulullaah ε told Hadhrat Abu Bakr τ that he was Allaah's Nabi, he immediately accepted without hesitation.**

Rasulullaah ε said, "Everyone I called to Islaam expressed some hesitation and doubts except Abu Bakr. When I mentioned Islaam to him, he neither hesitated nor expressed any doubts (but accepted immediately)."[1]

"If Rasulullaah ε said it, it Must be True"

When Rasulullaah ε related the incident of **Mi'raaj** to the people the following day, they scoffed and refused to believe it. Some of the went to report the incident to Hadhrat Abu Bakr τ, thinking that he would also not believe it. However, Hadhrat Abu Bakr τ only asked them whether they were speaking the truth. They swore that this was what Rasulullaah ε had told them. Thereupon Hadhrat Abu Bakr τ said, **"If Rasulullaah ε said this, then it is the truth."**

[1] Al Bidaayah wan Nihaayah (Vol.3 Pg.26).

When the Kuffaar expressed surprise that he could believe this, Hadhrat Abu Bakr τ told them that he believed the even more astonishing fact that Rasulullaah ε received revelation from the skies. He then went to the place where Rasulullaah ε was giving people the detailed account of the journey. Hadhrat Abu Bakr τ then confirmed as the truth everything that Rasulullaah ε said. **It was on account of this that Hadhrat Abu Bakr τ was given the title of "Siddeeq."**[1]

"Your Friend is being Attacked"

Rasulullaah ε was once performing salaah in the Hateem of the Kabah when some of the Mushrikeen attacked him. Some people then said to Hadhrat Abu Bakr τ, "Your friend is being attacked!" Hadhrat Abu Bakr τ ran off bareheaded and when he arrived there, he pushed them away from Rasulullaah ε, reciting the following verse of the Qur'aan:

اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّىَ اللهُ وَ قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ

"Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?"

{Surah Mu'min, verse 28}[2]

This verse quotes the words spoken by a Mu'min from the courtiers of Fir'oun, who had concealed his Imaan from Fir'oun.

Hadhrat Ali τ said, "I have seen the Quraysh grab hold of Rasulullaah ε with one person treating him angrily and another shaking him while they said to him, 'Do you make all the gods into one?!' By Allaah! None of us dared go close to Rasulullaah ε (for fear of being beaten) besides Abu Bakr τ. He would hit one person, wrestle with another and shake someone else as he said, 'Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb' ?'" Hadhrat Ali τ then lifted the shawl he was wearing

[1] Seeratul Nabawi (Vol.2 Pg.25).
[2] Al Bidaaya wan Nihaaya (Vol.3 Pg.113).

and wept until his beard became wet. He then said, “I ask you to swear by Allaah whether the Mu'min[1] from the court of Fir’oun was better or Abu Bakr τ.” When everyone remained silent, **Hadhrat Ali τ said, “By Allaah! A moment of the life of Abu Bakr τ is better than the earth full of people like the Mu'min from the court of Fir’oun. While the Mu'min from the court of Fir’oun concealed his Imaan, Abu Bakr τ made his Imaan public.”[2]**

Hadhrat Abu Bakr τ Invites Hadhrat Talha τ to Islaam

When the Mushrikeen heard that Hadhrat Abu Bakr τ had accepted Islaam, their leaders consulted with each other at Daarun Nadwa and agreed to send Hadhrat Talha τ (who was then not yet a Muslim) to speak to him. Hadhrat Abu Bakr τ was sitting with some people when Hadhrat Talha τ approached him and called him aside. “What have you come to invite me towards?” Hadhrat Abu Bakr τ asked Hadhrat Talha τ. **Hadhrat Talha τ replied, “I invite you to worship (the idols) Laat and Uzza.” “Who are they?” Hadhrat Abu Bakr τ asked. “They are the daughters of Allaah,” came the reply. “Who then is their mother?”** Hadhrat Abu Bakr τ asked further. Hadhrat Talha τ was unable to reply, so Hadhrat Abu Bakr τ asked those people with Hadhrat Talha τ to provide the answer. They were also dumbfounded. Hadhrat Talha τ studied their blank faces for a while and then exclaimed, “I testify that there is none worthy of worship but Allaah and I testify that Muhammad ε is the servant and Rasul-messenger of Allaah.” Hadhrat Abu Bakr τ then held Hadhrat Talha τ by the hand and took him to Rasulullaah ε.[3]

Hadhrat Abu Bakr τ and the Security of Ibn Daghina

[1] The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).
[2] Al Bidaaya wan Nihaaya (Vol.3 Pg.271).
[3] Iwaanul Akhbaar (Vol.1 Pg.198).

Hadhrat Aa'isha ρ says, **"I never knew my parents to be adherents of any religion besides the Deen of Islaam.** Not a day passed when Rasulullaah ε did not visit us every morning and night. When the Muslims were being harassed greatly, (my father) Abu Bakr decided to migrate to Abyssinia. When he reached a place called Barkul Ghimaad, Ibnud Daghina who was the leader of the Qaara tribe met him and asked, 'Where are you off to, O Abu Bakr?' Hadhrat Abu Bakr τ replied, 'My people have exiled me and I intend travelling about and worshipping my Rabb.'"

Hadhrat Aa'isha ρ narrates further that Ibnud Daghina said, "O Abu Bakr! A person like you cannot leave and cannot be made to leave. **You give people what they cannot find, you maintain family ties, you carry the burdens of others, you entertain guests and you assist in all good avenues.** I shall grant you protection go and worship your Rabb in your town." Ibnud Daghina then returned with Hadhrat Abu Bakr τ and he went around to all the leaders of the Quraysh telling them, "A person like Abu Bakr cannot leave and cannot be made to leave. How can you exile a person who gives people what they cannot find, who maintains family ties, who carries the burdens of others, who entertains guests and who assists in all good avenues." The Quraysh did not oppose the amnesty that Ibnud Daghina had granted but said to him, "Tell Abu Bakr that he should worship his Rabb in his house, perform his salaah there and recite as much of the Qur'aan he wishes. **However, he should not annoy us by doing this in public because we fear that he would then mislead our women and children."** Ibnud Daghina conveyed this message to Hadhrat Abu Bakr τ.

Hadhrat Abu Bakr τ then stayed like this. He worshipped Allaah in his house, did not perform salaah in public and did not recite Qur'aan in any house but his own. It then occurred to him that he should construct a Masjid in the courtyard of his house and here he used to perform salaah and recite the Qur'aan. The women and children of the Mushrikeen crowded around to look at him for they were overwhelmed by him. He was a man who wept easily and could not control his eyes when he recited the Qur'aan. This development alarmed the leaders of the Quraysh and they send for Ibnud Daghina.

When Ibnud Daghina met them, they said to him, "We sanctioned the amnesty that you granted to Abu Bakr on condition that he worships his Rabb within the confines of his house. **He has now overstepped the bounds by building a Masjid in the courtyard of his house where he openly performs salaah and recites the Qur'aan. We greatly fear that he shall mislead our women and children.** You had better stop him. If he confines the worship of his Rabb to his house, he may do so. However, if he is adamant to do so publicly, ask him to absolve you of your amnesty because we would hate to break our promise to you. **We cannot (under any circumstances) allow Abu Bakr to make things public.**"

Hadhrat Aa'isha ρ narrates further that when Ibnud Daghina came to Hadhrat Abu Bakr τ, he said, "You know well the conditions of the agreement I made with you. You may either confine yourself to these conditions or absolve me of the amnesty I have granted because I would not like to hear the Arabs say that I had reneged on an agreement I had made with someone." Hadhrat Abu Bakr τ said, "I absolve you of the amnesty you have granted and am pleased with the protection of Allaah." The details of the Hadith shall be mentioned in the discussion of Hijrah.[1]

The Mother of Hadhrat Abu Bakr τ Accepts Islaam

Hadhrat Aa'isha ρ narrates that on one occasion when the **eighty three companions of Rasulullaah ε got together, Hadhrat Abu Bakr τ insistently asked Rasulullaah ε for permissible to preach Islaam openly.** Rasulullaah ε said, "O Abu Bakr! We are too few." However, Hadhrat Abu Bakr τ continued insisting until Rasulullaah ε gave the permission. **The Muslims then scattered in different areas of the Masjidul Haraam, each one taking a place amongst his tribesmen.** Hadhrat Abu Bakr τ then stood up to deliver a sermon as Rasulullaah ε remained seated. This was the

[1] Bukhari (Vol.1 Pg.552).

very first public sermon dedicated to inviting people towards Allaah and His Rasool ε.

The Mushrikeen then attacked Hadhrat Abu Bakr τ and the Muslims and wherever they were in the Masjidul Haraam, they were beaten very severely. Hadhrat Abu Bakr τ was trampled and beaten most savagely. The wretched Utba bin Rabee'ah started hitting Hadhrat Abu Bakr τ with his shoes that had a sole stuck onto another (making them thick and hard). He hit Hadhrat Abu Bakr τ so much and also jumped on his stomach that the soles actually twisted and the nose of Hadhrat Abu Bakr τ could not be told apart from his face.

The Banu Taym tribe (to which Hadhrat Abu Bakr τ belonged) came running and pushed the Mushrikeen away from Hadhrat Abu Bakr τ. They then carried him in a sheet and took him home. By then they were convinced that he would die. **The Banu Taym then returned to the Masjidul Haraam and announced, "By Allaah! We shall definitely kill Utba bin Rabee'ah if Abu Bakr dies!"** thereafter, they returned to Hadhrat Abu Bakr τ and together with (his father) Abu Quhaafa, they started talking to Hadhrat Abu Bakr τ to get him to respond. Hadhrat Abu Bakr τ finally spoke after the day had passed and asked, "How is Rasulullaah ε?" His people rebuked and criticised him. They then stood up (to leave) and said to (his mother) Ummul Khayr, "Take care of him and give him something to eat or drink."

When his mother was alone with him, she insisted that he eat, but he kept asking, "How is Rasulullaah ε?" She said, "I swear by Allaah that I have no knowledge about your friend." He said, "Go and ask Ummu Jameel bint Khattaab about Rasulullaah ε." His mother left to meet Ummu Jameel and asked her, "Abu Bakr wants to know from you about Muhammad bin Abdillaah." Ummu Jameel responded by saying, "I neither know Abu Bakr nor Muhammad bin Abdillaah. However, if you like, I shall go with you to see your son." Ummul Khayr agreed and Ummu Jameel accompanied her until they came to Hadhrat Abu Bakr τ who was lying down (unable to even sit) and extremely ill. Coming closer, Ummu Jameel cried, "By Allaah! Those who did this to you must be people of kufr and sin! I hope that Allaah takes revenge from them on your behalf."

Hadhrat Abu Bakr τ then asked, “How is Rasulullaah ε?” Ummu Jameel said, “Your mother is listening.” He said, “You have nothing to fear from her.” She then replied, “Rasulullaah ε is safe and sound.” “Where is he?” Hadhrat Abu Bakr τ asked further. Ummu Jameel said, “He is in the house of Arqam.” Hadhrat Abu Bakr τ vowed, “I swear by Allaah that I shall neither eat or drink until I go to Rasulullaah ε.” The two ladies then waited for a time (late at night) when the movement of people had calmed down and people were resting. Giving him support, they then took him to Rasulullaah ε. (When he saw Hadhrat Abu Bakr τ) Rasulullaah ε hugged him and kissed him. The other Muslims also hugged him and (seeing his battered condition) Rasulullaah ε took great pity on him.

Hadhrat Abu Bakr τ said, “May my parents be sacrificed for you, O Rasulullaah ε! There is nothing wrong with me except for what that wretch did to my face. This is my mother who has been exceptionally good to me. You are a most blessed person so invite her towards Allaah and pray for her. Perhaps Allaah shall use you to save her from the Fire of Jahannam.” **Rasulullaah ε then made du’aa for her and invited her believe in Allaah. She then accepted Islaam.**[1]

“Will I have the Honour of Accompanying you, O Rasulullaah ε?”

Hadhrat Aa’isha ρ narrates, “Rasulullaah ε never failed to visit Hadhrat Abu Bakr τ during one of the ends of the day. He either visited during the mornings or during the evenings. This was his practice until the day arrived when Allaah permitted him to migrate and to leave Makkah in the midst of all the people. That day, Rasulullaah ε came to our house at midday which was a time that he usually never visited. When Hadhrat Abu Bakr τ saw him come, he said, ‘Rasulullaah ε will come during this hour only if something important has cropped up.’ When Rasulullaah ε arrived,

[1] Hayaatus Sahabah ψ 2731.

Hadhrat Abu Bakr τ moved back on his bed (to make way for him) and Rasulullaah ε sat down. There was nobody with Hadhrat Abu Bakr τ besides myself and my sister Asmaa bint Abi Bakr. Rasulullaah ε said, ‘Send everyone else away from you.’ Hadhrat Abu Bakr τ replied, ‘It is only my two daughters (Hadhrat Aa’isha ρ and Hadhrat Asmaa ρ). May my parents be sacrificed for you, there is no harm in them being here.’”

Narrating further, Hadhrat Aa’isha ρ says, “Rasulullaah ε then said, ‘Allaah has permitted me to migrate and to leave Makkah.’ Hadhrat Abu Bakr τ asked, ‘Will I have the honour of accompanying you, O Rasulullaah ε?’ Rasulullaah ε replied, ‘You may accompany me.’ **I swear by Allaah that before then I had never known anyone to cry out of joy until I saw Hadhrat Abu Bakr τ cry that day.** Hadhrat Abu Bakr τ then said, ‘O Nabi of Allaah ε! I have kept those two camels ready for this purpose.’ **He then hired Abdullaah bin Urayqidh as a guide to show them the way.** He was a Mushrik from the Banu Du’il bin Bakr tribe whose mother belonged to the Banu Sahm bin Amr tribe. They gave him their two camels and he kept them and grazed them until the appointed day.”

Hadhrat Asmaa ρ says, "When (my father) Abu Bakr τ left with Rasulullaah ε (for Hijrah), **Abu Bakr τ took along all the money he had, which amounted to five or six thousand Dirhams.** My grandfather Abu Quhaafa τ who had lost his sight then came home. He said, 'By Allaah! I expect that together with alarming you, by himself leaving, Abu Bakr has also alarmed you with his money (by taking it all along with him).' I said, 'Not at all, dear grandfather. He has left plenty of money with us.' I then gathered some stones and placed them in the dish in which my father usually put his money. Thereafter, I covered it with a cloth and took his hand saying, 'Here, grandfather. Put your hand on this money.' He put his hand on it and (thinking that it was Dirhams) said, 'Then there is no problem. If he has left this money for you, he has done very well. There should be sufficient money here to see to your needs.' By Allaah! My father had not left a thing for us but all that I wished to do by this was to put the old man's heart at rest."[1]

[1] Al Bidaaya wan Nihaaya (Vol.3 Pg.179).

The Romans shall be Victorious

The Romans and the Persians were the superpowers during the time of Rasulullaah ε and were always at combat. The Persians were polytheists (Mushrikeen), while the Romans belonged to the Ahlul Kitaab because they were Christians. Therefore, the Sahabah ψ desired that the Romans win, while the Mushrikeen desired that the Persians win because they were Mushrikeen like themselves.

The two superpowers clashed in Shaam (close to Arabia) at Azra'aat and Busra. The result of the battle was that the Persians defeated the Romans. When the news reached Makkah, the Muslims were extremely grieved. The Mushrikeen began taunting them saying that their fellow polytheists had conquered the People of the Book (Christians), who were brothers to the Muslims, who were also People of the Book (Qur'aan). They drew the conclusion that they would also defeat the Muslims if they ever engaged in battle.

It was then that Allaah revealed the verses:

الٓمّٓ ۚ(١) غُلِبَتِ الرُّوْمُ ۙ(٢) فِىْ اَدْنَى الْاَرْضِ وَ هُمْ مِّنْ ۢ بَعْدِ غَلَبِهِمْ
سَيَغْلِبُوْنَ ۙ(٣) فِىْ بِضْعِ سِنِيْنَ ؕ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَ مِنْ ۢ بَعْدُ ؕ وَ
يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ۙ(٤) بِنَصْرِ اللّٰهِ ؕ يَنْصُرُ مَنْ يَّشَآءُ ؕ وَ هُوَ الْعَزِيْزُ
الرَّحِيْمُ ۙ(٥) وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ وَعْدَه وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ
(٦)

Alif Laam Meem *(Only Allaah knows the correct meaning of these letters)*. *(The people of)* **Rome** *(the people of the Ahlul Kitaab who controlled the Byzantine Empire)* **will be defeated** *(by the Persians who were Mushrikeen)* **in the** *(land that is)* **nearer** *(to the Arabs than the)* **land** *(of the Persians)* **and, after their defeat,** *(the Byzantines)* **will again be victorious within a few** *(nine)* **years. All affairs are in Allaah's control from before** *(their defeat)* **and afterwards** *(it was therefore by Allaah's command that Persia won the first time and that Rome won the second time around)*. **And on that day** *(when Rome defeats Persia)* **the Mu'mineen will rejoice about Allaah's assistance** *(because like the Mu'mineen, the Ahlul Kitaab were also monotheists, whereas the Persians were polytheists)*. **Allaah assists whoever He wills** *(and will certainly assist the Muslims against the Mushrikeen)*, **and He is the Mighty** *(none can defeat Him)*, **the Most Merciful. Allaah has made a promise** *(to assist His Ambiyaa and those with*

> *them)*. **Allaah never breaks His promise, but most people** *(the Kuffaar)* **have no knowledge** *(of the truth of Allaah's promises)*.

These verses informed the Muslims that the Romans would soon regain their strength and conquer the Persian army. In the verse, Allaah says that the Romans **"after their defeat,** *(the Byzantines)* **will again be victorious within a few** *(nine)* **years"** In the above verses, Allaah says that this would occur in a **"few years"** without specifying the period. The Arabic word 'bidh' is used, which refers to any number between three and nine.

After these verses were revealed, Hadhrat Abu Bakr τ addressed the Mushrikeen saying, "You people are rejoicing because those of your creed have been victorious. Do not be so glad, for, by Allaah, we will soon defeat the Persians, as our Rasulullaah ε has informed us." Hearing this, the Mushrik, Ubayy bin Khalaf, told Hadhrat Abu Bakr τ that he is lying.

Thereafter, Hadhrat Abu Bakr τ took a wager with the Mushrik, telling him that if the Persians are victorious within three years, he would give Ubayy ten camels. However, if the Romans defeated the Persians in this time, Ubayy will have to pay the ten camels to Hadhrat Abu Bakr (τ). When the bet was accepted, Hadhrat Abu Bakr τ informed Rasulullaah ε about it.

Rasulullaah ε advised Hadhrat Abu Bakr τ to increase the time period as well as the number of camels because it was not certain that the Romans will defeat the Persians in three years. The period could well be longer because the word 'bidh' entailed any amount from three to nine.

Hadhrat Abu Bakr τ met with Ubayy, who, upon seeing Hadhrat Abu Bakr τ, told him that it seems as if he regretted the wager. Hadhrat Abu Bakr τ assured him that he was not remorseful, but proposed to increase the period and number of camels. They then mutually agreed that the period be nine years and the number of camels be a hundred. Other commentators say that the period was fixed at seven years.

Ubayy later feared that Hadhrat Abu Bakr τ would leave Makkah when the time came to pay, so he asked Hadhrat Abu Bakr τ to appoint a guarantor from whom the camels could be collected in his absence. Hadhrat Abu Bakr τ appointed his son, Abdullaah.[1]

"That single night of Abu Bakr is better than the entire family of Umar"

During the Khilaafah of Hadhrat Umar τ, mention was made of some Sahabah ψ and it appeared as if the people regarded Hadhrat Umar τ to be better than Hadhrat Abu Bakr τ. When Hadhrat Umar τ heard about this, he said, **"I swear by Allaah that a single night of Hadhrat Abu Bakr τ is better than the entire family of Umar and single day of Hadhrat Abu Bakr** τ is better than the entire family of Umar. When Rasulullaah ε left for the cave that night, Hadhrat Abu Bakr τ was with him. At times he walked ahead of Rasulullaah ε and at other times he walked at the back. When Rasulullaah ε noticed this, he asked, 'O Abu Bakr! Why do walk sometimes ahead of me and sometimes at the back?' He said, 'When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.' Rasulullaah ε said, 'O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?' 'Certainly! I swear to this by the Being Who has sent you with the truth!' replied Hadhrat Abu Bakr τ."

"When they reached the cave, Hadhrat Abu Bakr τ said, 'O Rasulullaah ε! You stay here until I have cleaned the cave for you.' He then entered the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, 'O Rasulullaah ε! You stay here until I have cleaned it.' He then entered the cave and cleaned out the holes. He then told Rasulullaah ε to enter and Rasulullaah ε did. I swear by the Being Who controls my life! **That single night is better than the entire family of Umar!"**[2]

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[1] Ma'aalimut Tanzeel

[2] Bayhaqi as quoted in Al Bidaaya wan Nihaaya (Vol.3 Pg.180).

Bitten by a Snake

Before entering the cave of Thowr where they hid to evade the Mushrikeen, Hadhrat Abu Bakr τ entered first to clean it and to ensure that there were no harmful creatures. He therefore tore his garment into strips of cloth to plug all the holes in the cave where such creatures could be hiding. Eventually there were two holes which he was unable to plug, so he closed them with his feet. He then let Rasulullaah ε rest his head upon his lap as his feet remained plugging the holes. Something then stung his foot from the hole, but he did not allow his leg to move since it would disturb Rasulullaah ε's sleep. However, when he was eventually unable to bear the pain, a tear rolled off his cheek and fell upon the face of Rasulullaah ε, causing him to awaken. "What is the matter?" Rasulullaah ε asked. When Hadhrat Abu Bakr τ explained what had happened, **Rasulullaah ε applied some of is blessed saliva to the wound, after which it was instantly cured.[1] It is said that it was the effect of this poison that led to the death of Hadhrat Abu Bakr τ.**

"Do not grieve. Verily Allaah is with us"

When the Mushrikeen realised that Rasulullaah ε had left Makkah, they took to their mounts and started searching for Rasulullaah ε. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ε and promising them large rewards. They reached the cave of Thowr where Rasulullaah ε and Hadhrat Abu Bakr τ hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ε heard their voices and Hadhrat Abu Bakr τ became worried and frightened. Rasulullaah ε then said to him

لَا تَحْزَنْ اِنَّ اللهَ مَعَنَا

"Do not grieve *(do not fear for my safety)***. Verily Allaah is with us** *(and He will protect us from the Kuffaar)***."[2]**

[1] Mishkaatul Masaabeeh (Hadith 6025).

[2] Surah Taubah, verse 40

Rasulullaah ε then made du’aa to Allaah and Allaah sent peace and tranquillity to them as referred to in the following verse:

فَاَنْزَلَ اللهُ سَكِيْنَتَه عَلَيهِ وَاَيَّدَه بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا
السُّفْلٰى ۗ وَكَلِمَةَ اللهِ هِىَ الْعُلْيَا ۗ وَاللهُ عَزِيْزٌ حَكِيْمٌ

> **So Allaah caused His tranquillity** *(serenity, mercy and peace)* **to descend on him, assisted him with an army** *(of angels and other creation)* **that you had not seen. And** *(Allaah)* **placed the word of the Kuffaar** *(the call to Shirk)* **at the very bottom while the word of Allaah** *(the Kalimah)* **is right at the top. Allaah is Mighty, The Wise.**[1]

“I am Pleased with my Rabb”

Rasulullaah ε was once sitting with Hadhrat Abu Bakr τ, who was wearing a robe on which he used thorns as buttons at the chest. At that moment, Hadhrat Jibra’eel υ descended from the heavens and after conveying Allaah’s greetings to Rasulullaah ε, he asked, “Why do I see Abu Bakr wearing a robe that has buttons at the chest with thorns?” Rasulullaah ε replied, “O Jibra’eel υ! He had spent all his wealth on me before the conquest of Makkah (and has nothing left for himself).” Hadhrat Jibra’eel υ said to Rasulullaah ε, “Convey Allaah’s greetings to him and tell him that his Rabb asks, ‘Are you pleased with Me in this state of poverty or unpleased?’”

Rasulullaah ε turned to Hadhrat Abu Bakr τ and said, “O Abu Bakr! Hadhrat Jibra’eel υ is here. He conveys to you the greetings from Allaah Who asks, ‘Are you pleased with Me in this state of poverty or unpleased?’” Hadhrat Abu Bakr τ started to cry and said, “Can I ever be displeased with my Rabb? I am pleased with my Rabb!” I am pleased with my Rabb!”[2]

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[1] Surah Taubah, verse 40

[2] Abu Nu’aym in his Hilya (Vol.7 Pg.105)

Hadhrat Abu Bakr τ shall be in Jannah

It was late one night as the Sahabah ψ sat in the company of Rasulullaah ε like the stars shining around the full moon. Rasulullaah ε said to them, "When a certain person will enter Jannah, all the households of Jannah as well as those in the upper balconies of Jannah will welcome him and beseech him to come to them." Hadhrat Abu Bakr τ then asked enthusiastically, "O Rasulullaah ε! What are the good deeds of such a person?" Rasulullaah ε looked at Hadhrat Abu Bakr τ and said, "O Abu Bakr! That person shall be you."

When Rasulullaah ε went on the journey of Mi'raaj and saw Jannatul Adan, he saw a damsel of Jannah who was as radiant as the full moon and had long eyelashes. **"Whom are you for?" Rasulullaah ε asked her. She replied, "For the Khalifah after you."**[1]

The Gates of Jannah

Rasulullaah ε was once addressing the Sahabah ψ when he said, "The person who spends two of the same things in the path of Allaah shall be called from the gates of Jannah, with the words, 'O servant of Allaah! This is a good deed.' In this manner, the person performing salaah will be called from the gate of salaah, the person fighting in Jihaad will be called from the gate of Jihaad, the person who fasts will be called from the gate of *Rayyaan* (satiation) and the person donating in Sadaqah will be called from the gate of Sadaqah."

When Hadhrat Abu Bakr τ heard this, he remarked, "May my parents be sacrificed for you, **O Rasulullaah ε! Will there be any person who will be summoned from all the gates of Jannah?"**

[1] Majma'uz Zawaa'id (Vol.9 Pg.49)

Rasulullaah ε replied, "Certainly! And I anticipate that you will be that person."[1]

Suffering Intense Hunger

Hadhrat Abdullaah bin Abbaas τ narrates that when the afternoon heat was at its peak, Hadhrat Abu Bakr τ left for the Masjid. Hearing him, leave Hadhrat Umar τ asked, "O Abu Bakr! What has made you leave your house at this hour?" Hadhrat Abu Bakr τ replied, "It is the extreme pangs of hunger that has made me leave home." Hadhrat Umar τ said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah ε arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that has made us leave home." Rasulullaah ε said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Hadhrat Abu Ayyoob τ who always used to keep some food or milk aside for Rasulullaah ε. However, Rasulullaah ε had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Hadhrat Abu Ayyoob τ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Hadhrat Abu Ayyoob τ came and said, "Welcome to the Nabi of Allaah ε and to those with him." When Rasulullaah ε asked her where Hadhrat Abu Ayyoob τ was, Hadhrat Abu Ayyoob τ happened to overhear this as he was working in his orchard and came running.

Hadhrat Abu Ayyoob τ said, "Welcome to the Nabi of Allaah ε and to those with him. O Nabi of Allaah ε! This is not the time you usually come." "That is true," replied Rasulullaah ε. Hadhrat Abu Ayyoob τ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ε asked him, "Why have you done this? Why did you not rather select a few ripe dates from the branch?" Hadhrat Abu Ayyoob τ replied, "O Rasulullaah ε! I wanted to you to eat from

[1] Bukhaari (Hadith 1897)

the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this." Rasulullaah ε said, "If you are slaughtering something, do not slaughter a milk-giving animal."

Hadhrat Abu Ayyoob τ then slaughtered a kid and said to his wife, "Make some dough for us and bake some bread because you know better how to bake." Hadhrat Abu Ayyoob τ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ε and his companions, Rasulullaah ε took a piece of meat and placing it in a piece of bread, said, **"O Abu Ayyoob! Send this to Faatima because she has not had anything like it for many days."** Hadhrat Abu Ayyoob τ took it to Hadhrat Faatima ρ .

After they had all eaten to their fill, Rasulullaah ε's eyes filled with tears as he said, "Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being Who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah." Noticing that this statement had a profound effect on his companions, Rasulullaah ε added, "When you receive something like this and start eating, recite بِسْمِ اللهِ – 'In the name of Allaah' and once you have eaten to your fill, recite:

أَلْحَمْدُ لله الَّذِي هُوَ أَشْبَعَنَا وَ أَنْعَمَ عَلَيْنَا فَأَفْضَلَ

> 'All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.'

Rasulullaah ε further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ε told Hadhrat Abu Ayyoob τ to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Hadhrat Abu Ayyoob τ did not hear what Rasulullaah ε said so Hadhrat Umar τ told him, "Rasulullaah ε commands you to see him tomorrow." When Hadhrat Abu Ayyoob τ met Rasulullaah ε

the following day, Rasulullaah ε gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ε, Hadhrat Abu Ayyoob τ said to himself, "I see no better way of complying with the request of Rasulullaah ε other than setting her free." He therefore set her free.[1]

"Let them be, O Abu Bakr"

It was the day of Eid when Hadhrat Abu Bakr τ arrived unexpectedly at the house of his daughter Hadhrat Aa'isha ρ. He walked quicker as he heard some singing and beating of a drum. When he arrived, he saw two girls from the Ansaar singing about the battle of Bu'aath in the courtyard, while Rasulullaah ε was lying down with his face turned in the opposite direction. Addressing the girls in a harsh tone, Hadhrat Abu Bakr τ rebuked them saying, "What is this? The flutes of Shaytaan in the house of Rasulullaah ε!" Rasulullaah ε then said, "Let them be, O Abu Bakr! Every nation has a day of festivities and this is ours." **When Rasulullaah ε then fell asleep, Hadhrat Aa'isha ρ indicated to the girls to leave.**[2]

Hadhrat Abu Bakr τ is the First to Convey the Good News

The light of the stars were dissipating as the night was coming to an end when Rasulullaah ε, Hadhrat Abu Bakr τ and Hadhrat Umar τ happened to be walking through the streets of Madinah. They then overheard someone reciting the Qur'aan as he stood in salaah in the Masjid. Rasulullaah ε stopped to listen to the recitation, when he remarked, "Whoever wishes to hear the Qur'aan being recited as if it is being revealed should listen to the recitation of Ibn Umm Abd (Hadhrat Abdullaah bin Mas'ood τ)."

[1] Tabraani and Ibn Hibbaan as quoted in Targheeb wat Tarheeb (Vol.3 Pg.431).

[2] Bukhaari (Hadith 950)

After his salaah, Hadhrat Abdullaah bin Mas'ood τ then sat down to make du'aa, to which Rasulullaah ε remarked, "Ask and you will be granted you request." They all then returned home, as did Hadhrat Abdullaah bin Mas'ood τ. Hadhrat Umar τ says that he had intended to be the first to convey this good news to Hadhrat Abdullaah bin Mas'ood τ. He therefore went to Hadhrat Abdullaah bin Mas'ood τ early the next morning, but when he reached, he found that Hadhrat Abu Bakr τ was already there to convey the news. **Hadhrat Umar τ says, "By Allaah! Whenever I have vied with Abu Bakr in doing good, he has always beaten me."**[1]

Hadhrat Abu Bakr τ and the Jew Finhaas

Hadhrat Abu Bakr τ once arrived at a place where the Jews were mocking and speaking ill of Rasulullaah ε and the Muslims. When Hadhrat Abu Bakr τ noticed that they were all gathered around a Jewish Rabbi names Finhaas, Hadhrat Abu Bakr τ said to him, "Shame on you Finhaas! Fear Allaah and accept Islaam because you know well that Muhammad ε is the Rasul-Messenger of Allaah and that Islaam is the truth as recorded in the Torah and Injeel!"

Finhaas insolently remarked, "O Abu Bakr! We have no need for Allaah, but He needs us. We do not beg of Him as he begs of us. Surely Allaah is poor and we are wealthy. If He was wealthy, why does He ask us for loans as your Prophet says." **On hearing this, Hadhrat Abu Bakr τ became infuriated and slapped Finhas.** Standing over him in fury, Hadhrat Abu Bakr τ then exclaimed, "I swear by the Being Who controls my life that had there been no pact us and you, I would have surely cut your head off."

The Jew went immediately to Rasulullaah ε and complained to him about the conduct of Hadhrat Abu Bakr τ. Rasulullaah ε summoned Hadhrat Abu Bakr τ and asked him what had

[1] Abu Yal'a (Vol.1 Pg.173)

happened. Hadhrat Abu Bakr τ reported the insolence of Finhaas, but the Jew denied this, claiming that he had said no such thing. It was then that Allaah revealed the verse:

لَقَدْ سَمِعَ اللهُ قَوْلَ الَّذِيْنَ قَالُوْا اِنَّ اللهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا
وَقَتْلَهُمُ الاَنْبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّ نَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ (١٨١)

TRANSLATION: **Allaah had undoubtedly heard the statement of those** *(Jews)* **who said** *(out of spiritual blindness and depravity)***, "Surely Allaah is poor and we are rich!" We shall soon record** *(in their record of actions)* **what they say and** *(also record)* **their unjust killing of the Ambiya. We will tell them** *(when they are suffering their punishment in the Aakhirah)***, "Taste the punishment of the Blaze** *(Burn as you had burnt the hearts of Allaah's friends with your taunts and mockery)* **!"**[1]

Hadhrat Abu Quhaafah τ Accepts Islaam

After Rasulullaah ε had conquered Makkah and the idols had been destroyed, he was sitting in the Masjidul Haraam when Hadhrat Abu Bakr τ brought his father Abu Quhaafa to him. When Rasulullaah ε saw him, he said, "O Abu Bakr! Why did you not leave the respected man and take me to him instead?" Hadhrat Abu Bakr τ replied, "O Rasulullaah ε! It is more fitting that he comes to you rather than you go to him."

Rasulullaah ε made the old man sit in front of him, placed his hand on the old man's heart and said, **"O Abu Quhaafa! Accept Islaam and remain in peace." Consequently, he accepted Islaam and recited the testimony of Imaan (the Kalimah).** When Hadhrat Abu Quhaafa τ was brought to Rasulullaah ε, his hair and beard were as white as the 'Thughaama' plant. Rasulullaah ε advised him saying, "Change the colour of these hairs but stay away from black."[2]

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[1] Surah Aal Imraan, verse 181.
[2] Ibn Sa'd (Vol. 5 Pg. 451).

Three Things are absolute facts

A person once started verbally abusing Hadhrat Abu Bakr τ while Rasulullaah ε was also sitting there. Because Hadhrat Abu Bakr τ gave no reply Rasulullaah ε was impressed and kept smiling. However, when the person's abuse became too much, Hadhrat Abu Bakr τ replied to some of what he was saying. This angered Rasulullaah ε and he left. Hadhrat Abu Bakr τ then met Rasulullaah ε and asked, "O Rasulullaah ε! You were sitting there while he was swearing at me but when I replied to some of his abuse, you became angry and left?" Rasulullaah ε replied, "There was an angel with you who was responding on your behalf. However, when you started replying to some of his abuse, Shaytaan arrived and I could not sit with Shaytaan." Rasulullaah ε then added, "O Abu Bakr! Three things are absolute facts. Whenever a person overlooks any injustice done to him, Allaah lends him tremendous strength. Whenever a person opens the door of gifts with the intention of joining ties, Allaah increases for him in abundance. Whenever a person opens the door of begging with the intention of amassing wealth, Allaah speeds up the reduction of his wealth."[1]

"Is there anyone to challenge me?"

Abdur Rahmaan the son of Hadhrat Abu Bakr τ was a powerful man and had not yet accepted Islaam when he fought on the side of the Mushrikeen during a battle. "Is there anyone to challenge me?" he bellowed. Hearing the challenge, Hadhrat Abu Bakr τ immediately got up to accept, when Rasulullaah ε held him back saying, "Do not go, Abu Bakr. There is still much benefit for us in you."[2]

A Discussion between Hadhrat Abu Bakr τ and his Son

[1] Ahmad (Vol.2 Pg.436).
[2] Mustadrak of Haakim (Vol.3 Pg.473).

Abdur Rahmaan the son of Hadhrat Abu Bakr τ had not yet accepted Islaam when he fought on the side of the Mushrikeen during the Battle of Badr. Discussing the battle with his father after he accepted Islaam, he said, “I saw you during the battle and could have easily had you for my target, but I moved away and left you.” **Hadhrat Abu Bakr τ replied, “Had you been in my sights, I would have not left you alive.”**[1]

“May Allaah grant you His Greatest Pleasure”

A delegation from the Abd Qais tribe were once sitting around Rasulullaah ε, discussing points of great wisdom, when some foolish words slipped from the tongue of one of them. Looking at Hadhrat Abu Bakr τ with surprise, Rasulullaah ε asked, “O Abu Bakr! Did you hear and understand what he had to say?” When he replied that he did, Rasulullaah ε told Hadhrat Abu Bakr τ to give a reply. Hadhrat Abu Bakr τ gave the man an excellent response that stifled his objection most conclusively. Pleased with his companion, Rasulullaah ε said, “May Allaah grant you His Greatest Pleasure, O Abu Bakr.” Someone asked, “What is Allaah’s Greatest Pleasure, O Rasulullaah ε?” Rasulullaah ε replied, **“While Allaah will expose himself to all people together, He will show Himself to Abu Bakr by himself.”**[2]

“By Allaah! He is indeed the true messenger of Allaah”

After the Muslims were forced to leave Makkah without even sighting the Kabah after the Treaty if Hudaybiyyah, Hadhrat Umar τ had a discussion with Hadhrat Abu Bakr τ after already speaking to Rasulullaah ε. He asked Hadhrat Abu Bakr τ, “Is he not the true Nabi of Allaah?” “He is indeed,” replied Hadhrat Abu Bakr τ. Hadhrat Umar τ asked further, “Are we not on the truth and our

[1] Taareekh Khulafa (Pg.64).

[2] Mustadrak of Haakim (Vol.3 Pg.78).

enemies on falsehood?” “Certainly,” said Hadhrat Abu Bakr τ. “Then,” asked Hadhrat Umar τ, “why do we have to submit?” Hadhrat Abu Bakr τ said to him, “O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper.” Hadhrat Umar τ asked, “Did Rasulullaah ε not tell us that we shall arrive at the Kabah and perform Tawaaf around it?” Hadhrat Abu Bakr τ replied, “He did indeed, but did he tell you that it would be this year?” “No,” said Hadhrat Umar τ. “Then you shall certainly arrive there and perform Tawaaf around it,” Hadhrat Abu Bakr τ assured him. It was after the incident of the treaty that Allaah revealed the verse, “**Indeed, We have granted you** *(O Rasulullaah ε)* **a clear victory** *(through the Treaty of Hudaybiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah)*”. Hadhrat Umar τ then approached Rasulullaah ε and asked, “Is this truly a victory?” “It certainly is,” Rasulullaah ε replied. Hadhrat Umar τ was then satisfied and left.[1]

The Blessings of the Family of Hadhrat Abu Bakr τ

Hadhrat Aa’isha ρ was once travelling with Rasulullaah ε on an expedition when she lost her necklace. The search for the necklace forced Rasulullaah ε and the others to delay the journey. Someone complained to Hadhrat Abu Bakr τ that Hadhrat Aa’isha ρ had caused the delay of the entire caravan, which was an inconvenience because they had run out of water. Angry with his daughter for her apparent carelessness, Hadhrat Abu Bakr τ went to Hadhrat Aa’isha ρ to rebuke her. Finding Rasulullaah ε fast asleep on her lap, Hadhrat Abu Bakr τ scolded he saying, “You have delayed Rasulullaah ε and the people when they have no water and cannot find a spring in the mountains!” As he rebuked her and pinched her sides, she could make no movement for fear of waking Rasulullaah ε.

When Rasulullaah ε awoke the following morning, there were no traces of water to use for wudhu. Allaah then revealed the verses of Tayammum and everyone performed Tayammum in place of

[1] Seerah of Ibn Hishaam (Vol.2 Pg.322).

wudhu. Hadhrat Usayd bin Hudhayr τ remarked, **"This (concession to perform Tayammum) is not the first blessing we have received through you, O family of Abu Bakr."** When the camel of Hadhrat Aa'isha ρ later stood up, the necklace was found beneath it.[1]

Only Eminent People recognise Other Eminent People

The Sahabah ψ were all gathered around Rasulullaah ε one day when Hadhrat Ali τ arrived. After greeting the gathering, he remained standing, waiting to find a spot to sit. Since all the space was occupied, Rasulullaah ε observed the Sahabah ψ to see which of them will move to create some space for Hadhrat Ali τ. Sitting right beside Rasulullaah ε, it was Hadhrat Abu Bakr τ who first moved aside and summoned Hadhrat Ali τ to sit beside him. Hadhrat Ali τ then sat between Rasulullaah ε and Hadhrat Abu Bakr τ. Rasulullaah ε then leaned across to Hadhrat Abu Bakr τ and whispered to him, "Only eminent people recognise other eminent people".[2]

For the Love of Rasulullaah ε

Rasulullaah ε once fell ill and was in a deep sleep when Hadhrat Abu Bakr τ came to visit him. Seeing Rasulullaah ε in this condition, Hadhrat Abu Bakr τ was so grieved that he also fell ill. After Rasulullaah ε recovered and heard that Hadhrat Abu Bakr τ was ill, he went to visit Hadhrat Abu Bakr τ. Hadhrat Abu Bakr τ was overjoyed to see that Rasulullaah ε was well and he also started to feel better. He then recited some couplets, which meant:

My friend fell ill and I visited him
I then fell ill out of my grief for him

[1] Bukhaari (Hadith 344)

[2] Al Bidaayah wan Nihaayah (Vol.7 Pg.359).

My friend then got well and visited me
I then also got well just by looking at him[1]

The First Person to Enter Jannah

Rasulullaah ε once related to the Sahabah ψ that Hadhrat Jibra'eel υ had led him to the gates of Jannah from which his Ummah were to enter. "I wish that I was with you to see this," Hadhrat Abu Bakr τ said with enthusiasm. **"Listen well!" Rasulullaah ε said, "You shall be the first person of my Ummah to enter Jannah."[2]**

"Do not take Oaths"

A person came to Rasulullaah ε one morning and related a dream. "O Rasulullaah ε!" he said, "I saw a cloud from which butter and honey were dripping. People were collecting them in their hands and drinking them. While some people took a lot, others only took a little. I then saw a rope suspended from the sky to the earth, which you (O Rasulullaah ε) took hold of and climbed into the sky. I then saw another person take hold of it, and also climb up, followed by another who followed suit. Thereafter, a third person attempted to climb, but it broke. It then rejoined and he managed to climb up as well."

Hadhrat Abu Bakr τ then said, "May my parents be sacrificed for you, O Rasulullaah ε! Do permit me to interpret the dream." "Go ahead," Rasulullaah ε bade him. Hadhrat Abu Bakr τ then explained, "The cloud represents Islaam and the honey and butter dripping down represent the Qur'aan, which is as sweet and smooth as honey and butter. Those taking a lot are those who learn a great deal of the Qur'aan and those taking a little are those who learn only a little. The rope is the rope of truth that you have held

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[1] Wasaayaa Rasool ε (Vol.2 Pg.394).

[2] Mustadrak of Haakim (Vol.3 Pg.73).

on to and by which Allaah takes you up. You will then be followed by another person who will also take hold of it and climb up, followed by another who will follow suit. Thereafter, when a third person attempts to climb, it will break and then rejoin, after which he will also manage to climb up. O Rasulullaah ε! Tell me if I am right."
Rasulullaah ε replied, "Some of it is right, while some of it is not." "Do tell me what was incorrect," Hadhrat Abu Bakr τ asked. Rasulullaah ε replied, "Do not take oaths."[1]

The Person Rasulullaah ε Liked Best

A relative of one of Rasulullaah ε's wives once returned from a journey and came to meet Rasulullaah ε. Rasulullaah ε was at the house of Hadhrat Aa'isha ρ at the time and received the man with the words, "Welcome! Welcome! I see that you have returned safely with some booty. What have you come for?" The person asked, "Which person do you like best?" Rasulullaah ε replied, "The one sitting behind me (Hadhrat Aa'isha ρ)." "I am not referring to women," the man explained, "I am referring to men." Rasulullaah ε then replied, "Her father (Hadhrat Abu Bakr τ)."[2]

"Allaah's help has come!"

It was Friday morning of the 17th day of Ramadhaan when the Battle of Badr was about to be fought. Rasulullaah ε entered a shelter that had been erected from him, with Hadhrat Abu Bakr τ walking closely behind him. None besides Hadhrat Abu Bakr τ was there when Rasulullaah ε started to plead to Allaah for divine assistance in the battle. "O Allaah!" Rasulullaah ε pleaded, "If this small band of Muslims is destroyed today, there will be none left to worship You." Consoling Rasulullaah ε, Hadhrat Abu Bakr τ said, "Allaah will surely fulfil his promise to you, O Rasulullaah ε!" Rasulullaah ε stood for a long while in du'aa and then finally sat down. He then fell asleep. When he awoke, he said, "Good

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[1] Tirmidhi (Hadith 3293)
[2] *Mataalibul Aa'liya* (Vol.4 Pg.34).

news, O Abu Bakr! Allaah’s help has come. Look at the dust rising as Jibra’eel rides here with the reins of his horse in hand.”[1]

“I am in Close Communion with my Rabb”

Rasulullaah ε was out one night to see the condition of the people when he saw Hadhrat Abu Bakr τ performing salaah in a silent manner. He then passed by Hadhrat Umar τ, who was also performing salaah, but reciting in a loud voice. When Rasulullaah ε met the two afterwards, he asked their reasons. Hadhrat Abu Bakr τ explained, “I recite only as loudly as is necessary for that Being to hear with Whom I am in close communion.”

Explaining his recitation, Hadhrat Umar τ then said, “I intend to awaken the sleeping ones and to repel the Shaytaan.” Rasulullaah ε was pleased with their replies, but then advised them to adopt the moderate path by saying, “Do raise your voice a bit, O Abu Bakr and do lower yours, O Umar.”[2]

If I was to Choose a Khaleel

Before he passed away, Rasulullaah ε addressed the Sahabah ψ from the pulpit, saying, **“When Allaah sent me with guidance and the truth, you people said I am lying while Abu Bakr said, 'You are speaking the truth.'** Had Allaah not named him my companion (in the Qur'aan), I would have surely made him my 'Khaleel' (special friend). He is after all my brother in Islaam. Take note! Seal off all accesses (leading from some houses directly to the Masjid) except the access leading from the house of Abu Bakr bin Abu Quhaafah.”[3]

[1] Ibn Hishaam (Vol.2 Pg.279).

[2] Nasa'ee (Hadith 1123)

[3] Tabraani

"May Allaah forgive you, O Abu Bakr"

Hadhrat Rabee'ah Aslami τ narrates, "I once had an argument with Abu Bakr τ, during which he told me something that I did not like. He immediately realised his folly and said to me, 'Please repeat to me what I said to you in retaliation.' When I refused to do so, He said that if I did not, he would have to refer the matter to Rasulullaah ε. However, I was still adamant not to. He then stood up and left. Some men of the Banu Aslam tribe arrived there and remarked, 'How strange! He does the wrong and then threatens to complain to Rasulullaah ε'. 'Do you know who he is? **He is Abu Bakr Siddeeq. Upsetting him upsets Rasulullaah ε and upsetting Rasulullaah ε entails upsetting Allaah. If Allaah is displeased, who can save Rabee'ah from destruction?"** I then went to Rasulullaah ε and narrated the whole incident to him. He said, 'While you were not supposed to repeat the words in retaliation, you could have said, 'May Allaah forgive you, O Abu Bakr.'" Hadhrat Abu Bakr τ then left in tears.[1]

The high ranking and wealthy ones

In a detailed narration concerning the slander levelled against Hadhrat Aa'isha ρ she says, "(My father) Abu Bakr τ used to support Mistah τ because he was related to us and because he was very poor. However, after the verses attesting to my innocence were revealed, Abu Bakr τ said, 'I swear by Allaah that I shall never support him because of what he said about Aa'isha!' It was then that Allaah revealed the verse:

وَ لَا يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَ السَّعَةَ اَنْ يُّؤْتُوٓا اُولِى الْقُرْبٰى وَ الْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِىْ سَبِيْلِ اللهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللهُ لَكُمْ ؕ وَاللهُ غَفُوْرٌ رَّحِيْمٌ (٢٢)

The high ranking and wealthy ones among you *(like Abu Bakr τ)* **should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path.** *(Instead of bearing a grudge against these people,)* **They should** *(rather)* **forgive and**

[1] Fadhaa'il A'maal and Taareekh Khulafa Pg. 92.

> **pardon. Do you not like Allaah to forgive you?** *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* **Allaah** *(Who)* **is Most Forgiving, Most Merciful.**[1]

(Upon revelation of this verse,) Hadhrat Abu Bakr τ said, 'By Allaah! Of course I would like Allaah to forgive me.' He then continued giving Mistah τ the allowance he had been giving him and said, 'I swear by Allaah that I shall never stop giving it to him ever.'"[2]

"Will you people not leave my companion alone for my sake"

Hadhrat Abu Dardaa τ narrates that they were once sitting with Rasulullaah ε when Hadhrat Abu Bakr τ came in (in a hurry) holding the edge of his clothing (and without him realising it) because of which his knees were exposed. Rasulullaah ε commented, "Look! Your friend has had an argument." After greeting with Salaam, Hadhrat Abu Bakr τ said, "I had an argument with (Hadhrat Umar) Ibn Khattaab and in the huff I told him something. I then regretted the words and asked him to forgive me. However, he refused to do so and I have therefore come to you." Rasulullaah ε thrice repeated, "May Allaah forgive you, O Abu Bakr."

Hadhrat Umar τ later regretted (not forgiving Hadhrat Abu Bakr τ) and went to his house. When he asked if Hadhrat Abu Bakr τ was at home, he was informed that Hadhrat Abu Bakr τ was not there. He then went to Rasulullaah ε and greeted with Salaam. However, Rasulullaah ε's face reddened (with anger) so much that Hadhrat Abu Bakr τ became alarmed. Kneeling down before Rasulullaah ε, Hadhrat Abu Bakr τ pleaded, "O Rasulullaah ε! I swear by Allaah that it was I who was at fault." After Hadhrat Abu Bakr τ had repeated this twice, Rasulullaah ε said, "When Allaah sent me (as a Nabi-prophet) to you people, you all said that I was lying except

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1 Surah Noor, verse 22

2 Ahmad, as quoted in the Tafseer of Ibn Katheer (Vol.3 Pg.270). Tabraani has also reported the narration in detail, as quoted in Majma'uz Zawaa'id (Vol.9 Pg.232).

for Abu Bakr who said, 'He is speaking the truth.' **He then supported me with his health and wealth, so will you people not leave my companion alone for my sake?" This Rasulullaah ε repeated twice, after which no one hurt Hadhrat Abu Bakr τ ever again.**[1]

"Abu Bakr has never caused me any harm"

When Rasulullaah ε returned from the Farewell Hajj, he mounted the pulpit one day and after praising Allaah, he addressed the Sahabah ψ saying, **"Indeed, Abu Bakr has never caused me any harm, so please do recognise his status. O people! You must know that I am pleased with him."**[2]

Glad Tiding of Jannah

Rasulullaah ε once approached a group of the Sahabah ψ and asked, "Which of you is fasting today?" "I am fasting," said Hadhrat Abu Bakr τ. Rasulullaah ε then asked, "Which of you has attended a funeral today?" "I have," said Hadhrat Abu Bakr τ again. "Which of you has fed a poor person today?" Rasulullaah ε asked again. "I have," said Hadhrat Abu Bakr τ. Rasulullaah ε then asked yet again, "Which of you has visited a sick person today?" Yet again it was Hadhrat Abu Bakr τ who replied, "I have." Rasulullaah ε then stated, **"The person who has done all of these acts shall surely enter Jannah."**[3]

Hadhrat Abu Bakr τ Weeps

Hadhrat Abu Sa'eed τ narrates, "Rasulullaah ε once came out to us from his room during the illness in which he passed away. He had a bandage wrapped around his head and he went towards the pulpit until he sat upright on it. We followed Rasulullaah ε (towards the

[1] Bukhaari, as quoted in Sifatus Safwah (Vol.1 Pg.92).
[2] Khulafaa Raashideen pg.42.
[3] Muslim (Hadith 1028)

pulpit), where he said, 'I swear by the Being Who controls my life that at this moment I am standing upon my fountain (Kowthar). When a servant of Allaah was given the choice between this world with its splendour (and the Aakhirah), he chose the Aakhirah.' **No one besides Abu Bakr τ understood the message of this statement besides Abu Bakr τ.** His eyes therefore filled with tears and he started weeping. He then exclaimed, 'May my parents be sacrificed for you, O Rasulullaah ε! In fact, may all our fathers, our mothers, ourselves and our wealth be sacrificed for you!' Rasulullaah ε then descended from the pulpit and has not stood there again to this day."[1]

"You women are just like the women around Yusuf υ"

Hadhrat Aa'isha ρ then said, "When Rasulullaah ε was suffering the illness that claimed his life, the time for salaah arrived and Bilaal τ called out the Adhaan. **'Tell Abu Bakr to lead the people in salaah,'** Rasulullaah ε instructed. One of Rasulullaah ε's wives remarked, 'Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place.' Rasulullaah ε however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah ε said, 'You women are just like the women around Yusuf υ. Tell Abu Bakr to lead the people in salaah.'

Abu Bakr τ then stepped forward (to lead the salaah) and, feeling a bit better, Rasulullaah ε came out of his room with the support of two men. I can still picture his feet leaving lines on the ground (as he was dragging them, too weak to lift them) because of the severity of his illness. (Seeing Rasulullaah ε arrive) Abu Bakr τ decided to step back, but Rasulullaah ε indicated to him to remain where he was. Rasulullaah ε was then brought to sit beside Abu Bakr τ."

[1] Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.4 Pg.58) and Ibn Sa'd (Vol.2 Pg.230)

Another narration states that Hadhrat Aa'isha ρ said, "I continuously repeated myself to Rasulullaah ε (trying to convince him not to appoint Abu Bakr τ to lead the salaah) only because I feared that the people would regard him as a foreboding (that Rasulullaah ε is going to pass away). I knew well that anyone who stood in Rasulullaah ε's place would be regarded by the people as a foreboding and I therefore wished that Rasulullaah ε would divert this from (my father) Abu Bakr to someone else."[1]

"You have done well"

Rasulullaah ε was extremely ill when Hadhrat Bilaal τ asked Hadhrat Abu Bakr τ, "The time for salaah has set in, but Rasulullaah ε is not present. Should I call out the Adhaan and the Iqaamah and you may then lead the salaah?" "You may do so if you please," Hadhrat Abu Bakr τ replied. Hadhrat Bilaal τ then proceeded to call out the Adhaan and the Iqaamah, after which Hadhrat Abu Bakr τ led the salaah. When Rasulullaah ε felt better and came out after a while, he asked whether the salaah had been performed. The Sahabah ψ informed him that it was. "Who led the salaah?" Rasulullaah ε asked. When the people informed him that Hadhrat Abu Bakr τ had led the salaah, Rasulullaah ε smiled and said, **"You have done well. If Abu Bakr is amongst any group of people, it does not behove anyone but him to lead the salaah."[2]**

The Demise of Rasulullaah ε

Hadhrat Abu Bakr τ had been at his house in the upper district of Madinah when someone brought him the tragic news of the demise of Rasulullaah ε. He came on his animal and dismounted at the door of the Masjid. He was filled with heartache and grief as he sought permission to enter the room of his daughter Hadhrat Aa'isha ρ. When she gave permission, he entered the room where Rasulullaah ε had passed away on the bed. **Sitting around Rasulullaah ε were his wives who veiled their faces and**

[1] Bukhaari.
[2] Mataalibul Aa'liyah (Vol.4 Pg.33).

concealed themselves from Hadhrat Abu Bakr τ. Of course, there was no need for Hadhrat Aa'isha ρ to do so. Hadhrat Abu Bakr τ opened the face of Rasulullaah ε and then knelt on his knees to kiss Rasulullaah ε. He wept as he said, "What the son of Khattaab says is not true[1]. I swear by the Being Who controls my life that Rasulullaah ρ has certainly passed away. May Allaah's mercy be showered on you, O Rasulullaah ρ! You are so pure in life and in death!"

Hadhrat Abu Bakr τ then covered the face of Rasulullaah ε and hastened to the Masjid, skipping over the shoulders of people sitting there until he reached the pulpit. When he saw Hadhrat Abu Bakr τ approach, even Hadhrat Umar τ sat down. Standing at the side of the pulpit, Hadhrat Abu Bakr τ called the people and they all sat down and kept silent. He recited the Shahaadah as he knew it and said, "Allaah Y had given the news of the demise of His Nabi ε when he was still alive amongst you. He has also given you the news of your own deaths. Death is a reality and there will come a time when none but Allaah Y will be alive. Allaah has declared:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَائِنْ مَّاتَ اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ؕ
وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ (١۴۴)

> **'Muhammad ε is but a Rasool** *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*.'"[2]

Hadhrat Umar τ exclaimed, "Is this verse in the Qur'aan? By Allaah, to this day, I had never known that it was ever revealed (I had completely forgotten about it)!" Hadhrat Abu Bakr τ

[1] Hadhrat Umar bin Khattaab τ had been telling people that Rasulullaah ε had not passed away but his soul had merely been transported away to the heavens and would soon return.
[2] Surah Aal Imraan, verse 144.

continued, “Allaah has also mentioned the following about Muhammad ε:

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ (٣٠)

‘Indeed, you *(O Rasulullaah ε)* **shall certainly die, and they shall all die as well.’**[1]

Allaah has also mentioned:

كُلُّ شَىْءٍ هَالِكٌ اِلَّا وَجْهَهٗ لَهُ الْحُكْمُ وَ اِلَيْهِ تُرْجَعُوْنَ (٨٨)

‘Everything shall perish but His Countenance. All decisions rest with Him and to Him shall you all be returned *(after death)*.’[2]

Allaah also says:

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَّ يَبْقٰى وَجْهُ رَبِّكَ ذُوالْجَلٰلِ وَ الْاِكْرَامِ (٢٧)

‘Everything on earth shall perish *(on the Day of Qiyaamah if not sooner)*. *(When this happens,)* **Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain** *(forever, without ever perishing)*.’[3]

Allaah says in another verse:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَ اِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ

‘Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full *(although partial rewards are received in this world and in the grave)*.’”[4]

Hadhrat Abu Bakr τ continued, “Allaah had given a lifetime to Rasulullaah ε and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear

[1] Surah Zumar, verse 30.
[2] Surah Qasas, verse 88.
[3] Surah Rahmaan, verses 26, 27.
[4] Surah Aal Imran, verse 185.

proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ε and took him as a illah-god should know that their illah-god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ρ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ε. Whoever now seeks to oppress shall be oppressing only himself." The Muhaajireen left together with Hadhrat Abu Bakr τ to (tend to the burial of) Rasulullaah ε.[1]

Hadhrat Abu Bakr τ Punishes Blasphemous Behaviour

When the news of the demise of Rasulullaah ε spread to far-off places like Hadhramaut, many Munaafiqeen started to express joy and celebrated. Some women applied henna to their hands and came out of their houses beating drums. A sincere Muslim from the area wrote to Hadhrat Abu Bakr τ in Madinah to report the incident, proposing that their hands be amputated.

The news infuriated the calm Hadhrat Abu Bakr τ and he immediately issues instructions to the governor of the area to punishment this act of blasphemy against Rasulullaah ε. The guilty women were then arrested and their hands were amputated.

[1] Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.5 Pg.243).

The Person who Possesses these three Qualities

After the demise of Rasulullaah ε, the Sahabah ψ gathered in the hall of the Banu Saa'idah to decide who would succeed as the leader of the Muslims. When some of the Ansaar suggested that there be two leaders, one from the Muhaajireen and the other from the Ansaar, Hadhrat Umar τ dismissed the idea, stating that two swords can never share the same scabbard.

Eventually, Hadhrat Umar τ held the hand of Hadhrat Abu Bakr τ and highlighted the status of Hadhrat Abu Bakr τ when he addressed the people. His three questions referred to the verse: "**He was the second of the two** *(the other being his bosom friend Abu Bakr τ)* **when they were** *(hiding from the Kuffaar)* **in the cave** *(outside Makkah)* **and he** *(Rasulullaah ε)* **told his companion** *(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)*, **"Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**"**

Hadhrat Umar τ asked, "Tell me who possesses the following three qualities: Who is the companion (in the above verse)?" The Sahabah ψ declared that it was Hadhrat Abu Bakr τ. He then asked, "Who are 'they' when the verse says, 'when they were in the cave'?" Everyone agreed that 'they' referred to Rasulullaah ε and Hadhrat Abu Bakr τ. The next question was, "Who are 'us' when the verse says, 'Verily Allaah is with us'?" Again the Sahabah ψ declared that it was Rasulullaah ε and Hadhrat Abu Bakr τ.

Hadhrat Umar τ then asked, "Which of you wishes to place himself ahead of Abu Bakr?" They all said, "Allaah forbid that any of us wish to place himself ahead of Abu Bakr!" Hadhrat Umar τ then turned to Hadhrat Abu Bakr τ and said, "O Abu Bakr! Stretch out your hand so that I may pledge my allegiance to you." When the others saw him do so, they all also hastily followed suit."[1]

[1] Fadhaa'il Sahabah ψ by Nasa'ee (Pg.56) and Mustadrak of Haakim (Vol.3 Pg.67).

The First Sermon that Hadhrat Abu Bakr τ Delivered after his Appointment

With trepidation and hesitation, Hadhrat Abu Bakr τ approached the pulpit of Rasulullaah ε to address the people. Regarding himself as unworthy for the post, he reluctantly climbed the first step, stopped to think, then climbed the second step, and then stopped awhile again before taking the third. Shaking to find himself occupying the pulpit where Rasulullaah ε once stood, Hadhrat Abu Bakr τ wiped tears from his eyes as he said to the Sahabah ψ gathered there, "Dear people! I have been appointed to take charge of your affairs when I am really not the best of you. If I do what is right, then do assist me and if I do wrong, then do correct me. Remember that the weak amongst you are powerful in my eyes until I secure his rights and the powerful amongst you is weak in my eyes until I secure the rights of others from him. **You need to be obedience to me as long as I am obedient to Allaah and His Rasool ε. However, if I am disobedient to them, then you need not remain obedient to me."[1]**

His Decision to Wage War against the People who Refused to Pay Zakaah

When Rasulullaah ε passed away, hypocrisy reared its ugly head in Madinah. At the same time, many Arab tribes left the fold of Islaam while the non-Arab nations began issuing threats. They posed a danger (to Muslim security) and gathered at Nahaawind, where they made statements to the effect that the person who had been a cause for the domination of the Arabs had passed away.

Hadhrat Abu Bakr τ assembled the Muhaajireen and the Ansaar and said to them, "The Arabs refuse to pay (the zakaah) for their goats and camels and have turned away from their Deen. On the other front, the non-Arabs have gathered at Nahaawind to fight you from a united platform, smugly thinking that the person who had been the cause for your domination has passed away. Do give

[1] Tabaqaatul Kubra (Vol.3 Pg.133).

me your opinions, for I am merely a man from amongst you who is most heavily burdened with this load.”

After they had their heads bowed for long while, it was Hadhrat Umar τ who spoke first. He submitted, “O successor of Rasulullaah ε! By Allaah! I am of the opinion that you content yourself with accepting only salaah from them and waive the zakaah because they have only recently accepted Islaam after the Period of Ignorance and Islaam has not yet prepared them fully. Perhaps Allaah shall take them back towards good or if Allaah grants further strength to Islaam (and they still refuse to yield), we shall be able to wage war against them. The Muhaajireen and Ansaar who are left do not have the might to take on the Arabs and the non-Arabs all at once.” When Hadhrat Abu Bakr τ turned to Hadhrat Uthmaan τ, he offered a similar opinion. Thereafter, Hadhrat Ali τ and the rest of the Muhaajireen echoed the same view. When Hadhrat Abu Bakr τ turned to the Ansaar, they also agreed.

When Hadhrat Abu Bakr τ realised that they all felt the same way, he mounted the pulpit and after praising Allaah, he said, “When Allaah sent Muhammad ε, the truth was undermined and without support. Islaam was a stranger and an outcast, hanging only by a thread. Although its adherents were few, Allaah assembled them through Muhammad ε and formed them into the best of nations destined to survive. I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah’s deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

وَعَدَ اللهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ
الَّذِيْنَ مِنْ قَبْلِهِمْ

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* **on earth just as He had made those before them successors.**[1]

I swear by Allaah that if they (the Arabs refusing to pay zakaah) refuse to pay me even a string which they used to pay to Rasulullaah ε (as zakaah) and then confront me together with the trees, the rocks, all of Jinn and all of mankind, I shall fight them until my soul meets with Allaah! Allaah has never separated salaah and zakaah and then combined them again (how is it then possible for me to acknowledge their salaah and ignore zakaah?)."

Hadhrat Umar τ shouted, "Allaahu Akbar!" and said, "By Allaah! After Allaah had fixed the resolve in the heart of Hadhrat Abu Bakr τ to wage Jihaad against those who refused to pay zakaah, I also realised that this was right."[2]

"O Khalifah of Rasulullaah ε! Either you ride or I dismount"

As the army commanded by Hadhrat Usaama bin Zaid τ was leaving Madinah, Hadhrat Abu Bakr τ proceeded to see the army off to give them encouragement. Hadhrat Abu Bakr τ walked as Hadhrat Usaama τ rode while Hadhrat Abdur Rahmaan bin Auf τ led Hadhrat Abu Bakr τ's animal. Hadhrat Usaama τ said, "O Khalifah of Rasulullaah ε! Either you ride or I dismount." Hadhrat Abu Bakr τ replied, "By Allaah! You should not dismount. By Allaah! I shall not ride. What harm is there if I make my feet dusty for a while in the path of Allaah? **In fact, every step taken by the person leaving in Jihaad earns the reward of seven hundred good deeds, has his ranks raised by seven hundred stages and erases seven hundred sins from his account."**

When he was about to leave, Hadhrat Abu Bakr τ asked, "If you feel that you could help me by leaving Umar bin Khattaab with

[1] Surah Noor, verse 55
[2] Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142).

me, could you please do so." Hadhrat Usaama τ granted permission.[1]

The Cloth Merchant

Hadhrat Abu Bakr τ was proceeding to the marketplace early in morning with his cloth he intended to sell when Hadhrat Umar τ (met him and) asked, "Where are you off to?" When Hadhrat Abu Bakr τ informed him that he was on his way to the marketplace, Hadhrat Umar τ remarked, "You have been appointed to a post that will preoccupy you from any engagements at the marketplace." "Subhaanallaah!" exclaimed Hadhrat Abu Bakr τ, "Will it preoccupy me from (providing for) my family?" Hadhrat Umar τ replied, "We shall fix a reasonable allowance for you." Hadhrat Abu Bakr τ remarked, "Woe to you, O Umar! I fear that it may not be permissible for me to take anything from that wealth." (By consultation with the other Sahabah ψ, an allowance was fixed for Hadhrat Abu Bakr τ)

During his period of just over two years, Hadhrat Abu Bakr τ used eight thousand Dirhams (from the Baytul Maal). On his deathbed, he said, "I had mentioned to Umar that I fear that it may not be permissible for me to take anything from that wealth but he overpowered me. Now that I am dying, I want you to take eight thousand Dirhams from my estate and deposit it in the Baytul Maal." When this money was brought to Hadhrat Umar τ, he said, "May Allaah shower His mercy on Abu Bakr τ. He has certainly exhausted those to come after him."[2]

Hadhrat Ummu Ayman ρ Weeps

after the demise of Rasulullaah ε, Hadhrat Abu Bakr τ once said to Hadhrat Umar τ, "Come with me to visit Ummu Ayman ρ." When they came to her, she started weeping. They consoled her saying, "What makes you weep? What is with Allaah is better for

[1] Ibn Asaakir, as it appears in Mukhtasar Ibn Asaakir (Vol.1 Pg.117), Kanzul Ummaal (Vol.5 Pg.314) and Al Bidaaya wan Nihaaya (Vol.6 Pg.305).
[2] Bayhaqi (Vol.6 Pg.535).

Rasulullaah ε." She replied, "By Allaah! I am not weeping because I do not know that what Allaah has with Him is better for Rasulullaah ε. I am weeping because revelation from the heavens has been terminated." This statement made both men start weeping.[1]

The Plight of One who Speaks Ill of Shaykhayn

Some people were on a journey when one of them started to speak ill of Shaykhayn (Hadhrat Abu Bakr τ and Hadhrat Umar τ). The people with him became angry and warned him to stop speaking in that manner about the two ministers of Rasulullaah ε. However, he would not refrain and started using words that were even more abusive. A while later, he needed to relieve himself and went away. **Suddenly, a swarm of bees as well as a swarm of wasps started to attack him most ferociously.** He screamed for help and some people even arrived to assist, but as soon as someone approached to help the wasps started to attack him as well. Eventually, the people were forced to abandon all help and had to watch from a distance as the insects continued their attack. **Such was the defence that Allaah sent for His two friends against someone who dares speak ill of them.**[2]

You have exercised Caution

Hadhrat Abu Bakr τ and Hadhrat Umar τ were one listening to Rasulullaah ε when he asked, “When do you perform your Witr salaah?” Hadhrat Abu Bakr τ replied that he performed it during the first portion of the night, while Hadhrat Umar τ replied that he performed it during the final portion of the night. Addressing Hadhrat Abu Bakr τ, Rasulullaah ε remarked, “You are practising on caution, whereas he (Hadhrat Umar τ) is practising upon his strength.”[3]

[1] Bayhaqi, as quoted in Al Bidaayah wan Nihaayah (Vol.5 Pg.274). Ibn Abi Shaybah, Muslim, Abu Ya'la and Abu Awaanah have also reported the narration from Hadhrat Anas τ, as quoted in Kanzul Ummaal (Vol.4 Pg.48), as has Ibn Sa'd (Vol.8 Pg.164).

[2] Fadhaa’il Sahabah ψ Pg.224.

[3] Abu Dawood 1666

A Thief is Punished

A thief was once arrested and brought before Rasulullaah ε. “Execute him!” Rasulullaah ε instructed. “O Rasulullaah ε!” the people submitted, “He has only committed theft.” “Execute him!” Rasulullaah ε instructed for a second time. “But he has only committed theft,” the people repeated. “Then amputate his hand,” Rasulullaah ε then instructed. It was not long after this hand was amputated that the man was arrested again for theft. This time, his foot was amputated.

When Hadhrat Abu Bakr τ became the Khalifah, the man was arrested for a third time also for theft. This time, his other hand was amputated. It was not long afterwards that he was again convicted of theft for the fourth time. This time, his other foot was amputated as well. On the fifth occasion when he was again caught for theft, Hadhrat Abu Bakr τ remarked, “Rasulullaah ε knew this man best.” He then gave the command to have him executed.[1]

Who is Better?

Some people from Kufa and Basrah once arrived in Madinah to meet the Ameerul Mu'mineen Hadhrat Umar τ. It was there that started discussing whether Hadhrat Abu Bakr τ or Hadhrat Umar τ was better. While the opinion of some favoured Hadhrat Abu Bakr τ, the others thought that Hadhrat Umar τ was better. Amongst them was a man named Jaarood bin Mu’alla, who felt that Hadhrat Abu Bakr τ was the better of the two. **As they discussed, Hadhrat Umar τ arrived with his whip and immediately started to hit those who stated that he was better than Hadhrat Abu Bakr τ.**

As they held on their legs to protect them from the whip lashes, Jaarood pleaded to Hadhrat Umar τ to stop, saying, “Do calm down, O Ameerul Mu'mineen! Allaah would not like to see us giving you virtue over Abu Bakr τ since he was better than you on many accounts.” He then started to enumerate incidents that

[1] Nasa'ee 4891.

showed the superiority of Hadhrat Abu Bakr τ. This caused Hadhrat Umar τ to stop hitting them men, after which he left. That evening, Hadhrat Umar τ mounted the pulpit and after praising Allaah, he addressed the people saying, **"Take careful note of the fact that after Rasulullaah ε, the best person of this Ummah was Abu Bakr τ. Whoever claims that someone else is better has lied and will receive the punishment that slanderers receive."**[1]

Hadhrat Umar τ Weeps

As governor of Basrah, it was the practice of Hadhrat Abu Moosa Ash'ari τ to commence his Jumu'ah sermons with the praises of Allaah, Durood upon Rasulullaah ε and then du'aa for the Ameerul Mu'mineen Hadhrat Umar τ. A man by the name of Dabba bin Mihsin objected to this by saying in a harsh tone, "Who are you to regard Umar τ to be better than Abu Bakr?" Hadhrat Abu Moosa Ash'ari τ did not approve of the harsh objection and wrote to Hadhrat Umar τ, stating that Dabba was objecting to his sermon. Hadhrat Umar τ summoned for Dabba and when he arrived in Madinah, Hadhrat Umar τ said to him in anger, "May Allaah straiten the ground for you and may you be left with no family!"

Dabba calmly replied, "It is Allaah Who gives space and abundance and I have no family or wealth in any case. Why have you summoned me here when I have committed no wrong?" Hadhrat Umar τ asked, "Then what dispute have you had with Abu Moosa Ash'ari?" Dabba replied, "I thank you for the opportunity to present my case. Abu Moosa always commences his Jumu'ah sermons with the praises of Allaah, Durood upon Rasulullaah ε and then du'aa for you the Ameerul Mu'mineen. This angered me into saying, 'Who are you to regard Umar τ to be better than Abu Bakr?' He then immediately wrote to complain to you."

Hearing this, Hadhrat Umar τ began to weep and said, "Allaah is witness to the fact that you are more rightly guided than him.

[1] Khulafaa Raashideen Pg. 46.

Allaah will forgive you, but who will forgive me?" Dabba replied, "Allaah will forgive you as well, O Ameerul Mu'mineen." Wiping his tears away, **Hadhrat Umar τ then said, "A single night of Hadhrat Abu Bakr τ and a single day of his is better than (the life's deeds of) Umar and the entire family of Umar."**[1]

"That Arrow has Martyred my son"

It was during the battle at Taa'if that Abdullaah the son of Hadhrat Abu Bakr τ was martyred. Speaking to his daughter Hadhrat Aa'isha ρ after the battle, Hadhrat Abu Bakr τ said that the death of Abdullaah had not been too hard for him. Hadhrat Aa'isha ρ said, "All praise belongs to Allaah who has granted you patience and assisted you with guidance." Hadhrat Abu Bakr τ then left, but returned later, saying, "Dear daughter! Could you people not have perhaps buried Abdullaah while he was still alive?" "*Innaa Lillaahi wa Innaa Ilayhi Raaji'oon*!" Hadhrat Aa'isha ρ exclaimed. Hadhrat Abu Bakr τ then said in grief, "I seek the protection of that Allaah Who Hears and Sees everything from the acts of the accursed Shaytaan." He then continued, "Dear daughter! There is not a person who is not affected by the influences of an angel and those of a Shaytaan."

It was a while later that a delegation from the tribes of Taa'if arrived in Madinah. Hadhrat Abu Bakr τ had kept with him the arrow that had killed his son and showed it to them, asking if any of them recognised it. A man called Sa'd bin Ubayd replied, "Yes. It was I who carved the arrow, attached the feathers and fired it." Hadhrat Abu Bakr τ said to him, "It was this arrow that martyred my son. All praise belongs to Allaah Who has honoured my son with martyrdom at your hand and then saved you from dying in the state of Kufr."[2]

"You may Extract your Vengeance from me"

[1] Riqqa wa Bukaa Pg.154

[2] Mustadrak of Haakim (Vol.3 Pg.477).

Hadhrat Abu Bakr τ was in the process of distributing the zakaah camels amongst the poor and therefore gave instructions that no person was to enter the stables without his permission. In the meantime, a poor woman gave a rein to her husband and asked him to attend the distribution saying, “Perhaps Allaah shall grant us a camel as well.” However, the man was unaware of the instruction of Hadhrat Abu Bakr τ and entered the stables with Hadhrat Abu Bakr τ and Hadhrat Umar τ. Hadhrat Abu Bakr τ happened to turn around while busy and saw the man standing there. Taking the reins from his hand, Hadhrat Abu Bakr τ struck the man with it, saying, “What do you want here?”

After the distribution had been completed, Hadhrat Abu Bakr τ summoned the man and handed the reins back to him, saying, “You may extract your vengeance from me.” Outraged, Hadhrat Umar τ exclaimed, “He shall neither extract his Vengeance from you, neither will you start such a practice.” Hadhrat Abu Bakr τ, however, replied, “Then tell me who will protect me when I m brought to account on the Day of Qiyaamah?” Hadhrat Umar τ then suggested that the man be given something as compensation instead. He was then awarded a camel with its saddle and all that goes with it together with a cash sum of five Dinaars. The man then returned home happily.[1]

“Have Mercy on the Poor Fellow”

Hadhrat Bilaal bin Rabaah τ was a slave who had accepted Islaam in Makkah. Because of this, he was tortured severely by the Mushrikeen, who placed a yoke around his neck and dragged him between the mountains in chains. They also placed a boulder upon his chest and made him lie upon the burning desert sands. Despite all of this, Hadhrat Bilaal τ constantly called out, “Ahad (The One Allaah)!”

As he passed by the people torturing Hadhrat Bilaal τ, Hadhrat Abu Bakr τ said to Umayyah bin Khalaf, “Have mercy on the poor

[1] Sunan Kubra (Vol.8 Pg.49), Kanz (Hadith 14053).

fellow! How much longer will you keep torturing him?" "You got him into this," Umayyah jeered, "You get him out!" Hadhrat Abu Bakr τ then left and brought nine Awqiya of silver to purchase Hadhrat Bilaal τ. When the deal was done, Umayyah scoffed, "I would have sold him even for a single Awqiya!" Hadhrat Abu Bakr τ replied b saying, "By Allaah! I would have purchased him even if was for a hundred Awqiya." Hadhrat Abu Bakr τ then set Hadhrat Bilaal τ free.[1]

Hadhrat Abu Bakr τ Weeps Excessively

Hadhrat Zaid bin Arqam τ narrates, "We were once with Hadhrat Abu Bakr τ when he asked for something to drink. When some water mixed with honey was brought and put in his hand, he started to cry and sobbed a lot. He wept so much that we thought that something was seriously wrong with him. However, we did not ask him anything. When he stopped crying, we asked, 'O Khalifah of Rasulullaah ε! What made you weep so much?' He replied, 'I was once with Rasulullaah ε when I saw him repel something form himself which I could not see. I asked, 'O Rasulullaah ε! What was it I saw you repel from yourself when I could see nothing?' He replied, 'The world leapt towards me and I (repelled it as I) said, 'Get away from me!' It then said, 'I know that you will never take me.' It was this that made it difficult for me (to drink the honey water). I feared that I may oppose the way of Rasulullaah ε and that the world would get hold of me."[2]

Another narration adds that he also said, "It (the world) then said (to Rasulullaah ε), 'Remember! I swear by Allaah that although you have slipped through my grasp, those after you will be unable to do so."[3]

[1] Hilya (Vol.1 Pg.148).

[2] Bazzaar. Haythami (Vol.10 Pg.254) has commented on the chain of narrators but Ibnul Mundhir (Targheeb wat Tarheeb Vol.5 Pg.168) says that the chain is sound and that Ibn Abi Dunya has also reported the narration.

[3] Abu Nu'aym in his Hilya (Vol.1 Pg.30). Haakim and Bayhaqi have also reported the narration, as quoted in Kanzul Ummaal (Vol.4 Pg.37).

The First Muslim

It was during a gathering of eminent scholars that Imaam Sha'bi α asked Hadhrat Abdullaah bin Abbaas τ who was the first person to accept Islaam. Hadhrat Abdullaah bin Abbaas τ replied, "Have you not heard the couplets of Hassaan τ?" He then related the couplets, which mean:

"When you make mention of the accomplishments of a brother
Then mention those of your brother Abu Bakr
He was the best of creation after Nabi ε
In Taqwa, in justice and in trustworthiness
The Qur'aan calls him the second of the two
And he was the first person to believe in Rasulullaah ε"

Imaam Sha'bi α cried out, "You are right! You are right!"

The Virtue of Hadhrat Abu Bakr τ

Aa'isha the daughter of Hadhrat Talha τ once said to her mother Ummu Kulthoom the daughter of Hadhrat Abu Bakr τ, "My father was better than yours." To this, Hadhrat Aa'isha ρ responded, "Should I rather not decide the matter between you two?" She then said, **"Rasulullaah ε once said to Abu Bakr τ, 'O Abu Bakr, Allaah has freed you from Jahannam.' It was from that day onwards that he received the title of Ateeq (one set free)."**[1]

The Opinion of Hadhrat Abu Bakr τ

Before sending Hadhrat Mu'aadh bin Jabal τ as governor to Yemen, Rasulullaah ε first consulted with some of the Sahabah ψ who included Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ. "O Rasulullaah ε!", Hadhrat Abu Bakr τ said, "We would say nothing if you did not ask for our opinion." To this Rasulullaah ε said, "I am just like you in matters about which I do not receive revelation." After all had given their opinion,

[1] Mataalib (Vol.4 Pg.36).

Rasulullaah ε asked Hadhrat Mu'aadh bin Jabal τ what he thought should be done. He said that he preferred the opinion of Hadhrat Abu Bakr τ. **Rasulullaah ε then remarked, "Indeed, even from above the heavens, Allaah does not like Abu Bakr to be wrong."**[1]

"O Uhud! You have a Siddeeq standing on you"

Rasulullaah ε, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ were once upon Mount Uhud when it started to shake. Placing his foot firmly upon the mountain, **Rasulullaah ε addressed it saying, "O Uhud! Stop shaking! You have a Nabi, a Siddeeq and two martyrs standing upon you."**[2]

The Sword of Allaah

When Hadhrat Khaalid bin Waleed τ decided to accept Islaam, he saw a dream in which he was in a dry and desolate area, after which he went to a lush and fertile plain. When he arrived in Madinah, he narrated the dream to Hadhrat Abu Bakr τ, who informed him that the lush and fertile plain to which he headed was the expanse of Islaam where Allaah intended guiding him. As for the desolate and dry land where he initially found himself, that was the desolation of Kufr and Shirk.[3]

Women Slapping their Horses

When Rasulullaah ε and the Sahabah ψ conquered Makkah, Rasulullaah ε noticed some women slapping their horses with their scarves. Smiling as he watched, Rasulullaah ε asked Hadhrat Abu Bakr τ about the couplets Hadhrat Hasaan τ had recited in this regard. Hadhrat Abu Bakr τ immediately repeated the verses, which meant:

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[1] Majma'uz Zawaa'id (Vol.9 Pg.49).
[2] Bukhaari (Hadith 3686).

[3] Khulafaa Raashideen Pg. 41.

"May my children weep when you see the army arrive
from the ends of Kadaa, kicking up dust as they approach
Our steeds like the raining clouds
Being slapped in the faces by our wives"

This made Rasulullaah ε smile even more.[1]

The Judgement of the Ruler

After being appointed as the Khalifah, Hadhrat Abu Bakr τ was sitting in his home deep in thought when Hadhrat Umar τ arrived there. "It was you who got me into this," Hadhrat Abu Bakr τ said to Hadhrat Umar τ, "Passing judgement between people is an extremely difficult task." Hadhrat Umar τ consoled him saying, "Did you not hear Rasulullaah ε say that when a ruler passes judgement correctly, he will receive a double reward and if he is wrong, he will still receive a single reward."[2]

Hadhrat Abu Bakr τ Cautions his Tongue

Hadhrat Umar τ once came to see Hadhrat Abu Bakr τ and found him sitting behind a wall, holding his tongue and speaking to it as if cautioning it. "What are you doing, O Khalifah of Rasulullaah ε? Why are you chastising your tongue?" Hadhrat Umar τ asked. Hadhrat Abu Bakr τ replied, "I seek Allaah's forgiveness! It is this tongue that had taken me to places of destruction."[3]

Hadhrat Abu Bakr τ was Most Worthy of being Khalifah

After Hadhrat Abu Bakr τ was appointed Khalifah, Hadhrat Abu Sufyaan τ approached Hadhrat Ali τ and said in anger, "Has the

[1] Mustadrak of Haakim (Vol.3 Pg.72).
[2] Kanzul Ummaal (Hadith 14110).

[3] Zuhd by Imaam Ahmad 112.

mantle of Khilaafah amongst the Quraysh gone to the lower ones? If I could, I would muster horses and warriors against him." Hadhrat Ali τ addressed him, saying, "O Abu Sufyaan! You had been harbouring enmity for Islaam and the Muslims for a very long time, but have caused them no harm. **We have found Abu Bakr most suitable to be the Khalifah."**[1]

The Piety of Hadhrat Abu Bakr τ

Hadhrat Abu Bakr τ had a slave who used to give him a portion of his daily income. When he once he brought some food and Hadhrat Abu Bakr τ ate a morsel of it, the slave enquired, "You usually ask how I earn the income, but you have not done so today." Hadhrat Abu Bakr τ replied, "I failed to do so because I was so hungry. Now do inform me about how you received this food?"

The slave explained, "I had been a fortune teller before becoming a Muslim. There were some people who had employed my expertise then and had promised to pay me later on. I happened to pass by them today as they celebrated a marriage ceremony and they gave me this food."

"Do you wish to destroy me?" Hadhrat Abu Bakr τ exclaimed. He then tried to vomit out the morsel he had swallowed, but could not do so because his stomach had been empty. Somebody suggested to him to try to vomit after taking water to his fill. He therefore sent for a cup of water and kept on taking water and forcing it out until the morsel was finally forced out. Somebody remarked, "May Allaah have mercy on you! You put yourself to such trouble for one single morsel." His reply was, "I would have thrust it out even if I had to lose my life because I heard Rasulullaah ε say that the fire of Jahannam is best for the flesh that is nourished by Haraam food. I therefore feared that any portion of my body should receive nourishment from it."[2]

[1] Mustadrak of Haakim (Vol.3 Pg.78).

[2] Bukhaari 3842.

The Best of Mankind after the Ambiyaa υ

While travelling on a journey, Hadhrat Abu Dardaa τ started to walk ahead of Hadhrat Abu Bakr τ and continued to do so. When Rasulullaah ε saw him do this, he said, **"O Abu Dardaa! You are riding ahead of a man who is the best person the sun has every risen upon after the Ambiyaa عليهم السلام."** After this, Hadhrat Abu Dardaa τ was never seen ever rising ahead of Hadhrat Abu Bakr τ.[1]

"O Allaah! Make Madinah even more beloved to us than Makkah"

Hadhrat Aa'isha ρ reports that when Rasulullaah ε arrived in Madinah, both Hadhrat Abu Bakr τ and Hadhrat Bilaal τ suffered extreme fever. She went to them both as asked, "Dear father! How are you? O Bilaal! How are you?" When Hadhrat Abu Bakr τ 's fever rose, he recited some couplets which meant:

"Every person is given greetings of good morning to you
whereas death is closer than the straps of his shoe"

Whenever Hadhrat Bilaal τ 's fever came down, he would think of Makkah and say the following couplet which meant:

"If only I knew whether a single night I could pass
in a valley (in Makkah) surrounded by Idhkhir and Jaleel grass

If only the waters of Majinna[2] I could one day attain
Or would I ever see Shaama and Tufayl[3] ever again"

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[1] Hilya (Vol.1 Pg.13).

[2] A place near Makkah where water was plentiful and good.
[3] Two mountains near Makkah.

Hadhrat Aa'isha ρ says that when she reported the condition to Rasulullaah ε, he made the following du'aa: "O Allaah! Make Madinah even more beloved to us than Makkah. O Allaah! Make Madinah a place of good health, bless us in its *Mudd* and *Saa*[1] and transfer its epidemic to Juhfa."[2]

Hadhrat Abu Bakr τ and the Grandson of Rasulullaah ε

It was after the demise of Rasulullaah ε that Hadhrat Ali τ was once walking alongside Hadhrat Abu Bakr τ after the Asr salaah. As they passed by Hadhrat Ali τ's son Hadhrat Hasan τ who was playing with some children on the road, Hadhrat Abu Bakr τ picked him up and placed him upon his shoulders. Hadhrat Abu Bakr τ then repeated some couplets, which meant:

"May my father be sacrificed!
Hasan resembles the Nabi ε more than he resembles Ali"

Hadhrat Ali τ laughed as he heard this.[3]

Rasulullaah ε Marries the Daughter of Hadhrat Abu Bakr τ

Hadhrat Aa'isha ρ reports that when Hadhrat Khadeeja ρ passed away, Rasulullaah ε was still living in Makkah. It was then that Hadhrat Khowla bint Hakeem bin Awqas ρ the wife of Hadhrat Uthmaan bin Madh'oon τ suggested, "O Rasulullaah ε! Are you not interested in getting married?" "To whom?" Rasulullaah ε asked. She replied, "A virgin if you wish or a previously married woman if you wish." "Who is the virgin?" Rasulullaah ε asked. Hadhrat Khowlah ρ replied, "She is the daughter of the person you like best, Aa'isha the daughter of Abu Bakr τ." "And who is the

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[1] These were units of weight and measurement used during those times.
[2] Bukhari (Vol.2 Pg.844).

[3] Ahmad (Vol.8 Pg.1), Mustadrak of Haakim (Vol.3 Pg.168).

previously married woman?" Rasulullaah ε asked. "She is Saudah bint Zam'ah ρ," came the reply, "she has believed in you (as Allaah's messenger) and follows you in your religion." Rasulullaah ε then said to her, "Go and mention my name to them."

Hadhrat Khowlah ρ went to Hadhrat Abu Bakr τ 's house where she found **Hadhrat Ummu Roomaan ρ who was the mother of Hadhrat Aa'isha ρ**. "O Ummu Roomaan," she said, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ε has sent me to propose for Aa'isha's hand in marriage." **Hadhrat Ummu Roomaan ρ said, "I would love it, but let us wait for Abu Bakr who is soon to arrive."** When he came, Hadhrat Khowlah ρ said to him, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ε has sent me to propose for Aa'isha's hand in marriage." Hadhrat Abu Bakr τ asked, "Is she suitable for him? She is the daughter of his brother."

Hadhrat Khowlah ρ reported back to Rasulullaah ε the doubt that Hadhrat Abu Bakr τ expressed. Rasulullaah ε said, "Go back and tell him that he is my brother in Islaam and that I am his brother in Islaam (not by blood). His daughter is therefore suitable for me." When she conveyed the message to Hadhrat Abu Bakr τ, he said, "Call Rasulullaah ε here." Rasulullaah ε then came and Hadhrat Abu Bakr τ got Hadhrat Aa'isha ρ married to him.[1]

Hadhrat Abu Bakr τ and Uqba bin Abi Mu'eet

When Rasulullaah ε was once performing salaah in the Hateem of the Kabah when Uqba bin Abi Mu'eet came and placed a cloth around the neck of Rasulullaah ε. He then started throttling Rasulullaah ε very severely. Hadhrat Abu Bakr τ then arrived and grabbing Uqba by the shoulders, he pushed him away from Rasulullaah ε. Hadhrat Abu Bakr τ then recited the following verse of the Qur'aan[2]:

[1] Tabraani. Mustadrak (Vol.3 Pg.73).
[2] Surah Mu'min, verse 28

اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّىَ اللّٰهُ

"Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?"[1]

Allaah Named him 'Siddeeq'

Hadhrat Ali τ was once sitting with some people when someone asked him to speak about his companions. "All the companions of Rasulullaah ε are my companions," he said. "Then tell us about Hadhrat Abu Bakr τ," they asked. **Hadhrat Ali τ then took a deep, gratifying sigh as he said, "He was a man whom Allaah named 'Siddeeq' upon the tongus of Jibra'eel υ."**[2]

Three Moons

Hadhrat Aa'isha ρ once saw a dream in which three moons fell into her room. When she related the dream to Hadhrat Abu Bakr τ, he said, **"If your dream is true, you will have three moons buried in this room of yours."** After Rasulullaah ε passed away and was buried in her room, Hadhrat Abu Bakr τ said to her, "You have an excellent moon buried in your room."[3]

"Abu Bakr τ Excelled me in Four Matters"

Someone once asked Hadhrat Ali τ, "O Ameerul Mu'mineen! What is the matter with the Muhaajireen and Ansaar? They regard Abu Bakr τ as being superior to you whereas your virtues are more, you had accepted Islaam before him and have excelled him." Hadhrat Ali τ asked, "If you belong to the Quraysh tribe, I assume that you must be from the Aa'idha family." When the man confirmed that he was, Hadhrat Ali τ said, "Had a Mu'min not been in the protection of Allaah, I would have certainly had you

[1] Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

[2] Mustadrak of Haakim (Vol.3 Pg.62).

[3] Khulafaa Raashideen pg.41.

executed. If you were to survive, I would then chastise you in a manner that you would be unable to escape. Shame on you! **Abu Bakr τ excelled me in four matters (especially). He was appointed to the position of being Imaam before me when Rasulullaah ε put him forward as Imaam. (Secondly,) He made Hijrah before me, (thirdly) he beat me to the cave (to be with Rasulullaah ε during the Hijrah) and (fourthly) he also proclaimed his Islaam before me.** Shame on you! **Whereas Allaah has condemned mankind (for not assisting Rasulullaah ε), Allaah praised Abu Bakr** τ when He says[1]:

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِىَ اثْنَيْنِ اِذْ هُمَا فِى الْغَارِ اِذْ يَقُوْلُ
لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللهَ مَعَنَا ۚ فَاَنْزَلَ اللهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَكَلِمَةُ اللهِ هِىَ الْعُلْيَا ؕ وَاللهُ عَزِيْزٌ حَكِيْمٌ (٤٠)

If you do not assist him *(Rasulullaah ε)*, then indeed Allaah had assisted him when the Kuffaar drove him out him *(of Makkah)*. He was the second of the two *(the other being Abu Bakr τ)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah ε)* told his companion *(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)*, "Do not grieve *(do not fear for my safety)*. Verily Allaah is with us *(and He will protect us from the Kuffaar)*." So Allaah caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah *(the Kalimah)* is right at the top. Allaah is Mighty, The Wise.[2]

Walking in the path of Allaah

When Hadhrat Abu Bakr τ sent armies to Shaam, he appointed Hadhrat Yazeed bin Abi Sufyaan τ, Hadhrat Amr bin Al Aas τ and Hadhrat Shurahbeel bin Hasana τ as commanders. When they were mounted, Hadhrat Abu Bakr τ walked with them up to Thaniyyatul Wadaa to see them off. The commanders said, "O Khalifah of Rasulullaah ε! You are walking while we ride?" Hadhrat Abu Bakr

[1] Surah Taubah, verse 40

[2] Khaythamah and Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaal (Vol.4 Pg.355). Ishaari has reported a similar narration from Hadhrat Abdullaah bin Umar τ, as quoted in Muntakhab Kanzul Ummaal (Vol.4 Pg.447).

τ said, "I am taking these steps with the intention of being rewarded for taking them in the path of Allaah."[1]

Testing the Sahabah ψ

Hadhrat Abu Bakr τ once came to the Sahabah ψ and asked then what they had to say about the two verses of the Qur'aan:

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوْا

TRANSLATION: **Verily those who say, "Our Rabb is Allaah" and are then steadfast …**

اَلَّذِيْنَ اٰمَنُوْا وَ لَمْ يَلْبِسُوْا اِيْمَانَہُمْ بِظُلْمٍ اُولٰٓئِكَ لَہُمُ الْاَمْنُ وَهمْ مُّہْتَدُوْنَ

TRANSLATION: **Those who have Imaan and do not mix their Imaan with wrong-doing** *(all types of Shirk)***, only such people will have safety** *(from punishment and from worries)* **and only they are rightly guided**

Some Sahabah ψ replied that the first verse referred to not adopting another religion after Islaam and the second referred to not mingling their Imaan with sin. Hadhrat Abu Bakr τ the explained that steadfastness refers to worshipping Allaah only without turning to another deity, whole wrong-doings refers to Shirk.[2]

"O Allaah! Have mercy on Abu Bakr"

Rasulullaah ε was sitting amongst his Sahabah ψ when he said, "O Allaah! Have mercy on Abu Bakr who gave me his daughter in marriage, accompanied me to the place of Hijrah and set Bilaal free from slavery. O Allaah! Have mercy on Umar who speaks the truth regardless of how bitter it may be and even if he is left without friends. O Allaah! Have mercy on Uthmaan from whom

[1] Bayhaqi (Vol.9 Pg.85), Ibn Asaakir (Vol.1 Pg.455).

[2] Hilya (Vol.1 Pg.30).

even the angels feel shy. O Allaah! Have mercy on Ali as well. O Allaah! Wherever they may go, do turn the truth towards them."[1]

Hadhrat Abu Bakr τ is truthful yet again

Someone once asked Hadhrat Abu Bakr τ whether he ever drank liquor during the Period of Ignorance. When he replied in the negative, the person asked why. **Hadhrat Abu Bakr τ said, "To safeguard my honour and character because the person who drinks loses his honour."** When his words came to the ears of Rasulullaah ε, he remarked, "Abu Bakr τ is truthful yet again."[2]

Blessings in the Food of Hadhrat Abu Bakr τ

Hadhrat Abdur Rahmaan bin Abu Bakr τ reports, "Because the men of *Suffa* were poor people, Rasulullaah ε once said to the Sahabah ψ, 'Whoever has food for two persons should take three persons (for meals) and whoever has food for four should take five or six people.' While Rasulullaah ε took ten person home, (my father) Abu Bakr τ brought three people whereas my mother, my father and I were there." One of the narrators said, "I cannot remember whether he also said, '(my mother, my father and I were there) together with my wife and a servant who worked at both my father's house and mine.'" (The food therefore had to suffice for five people at home in addition to the three guests).

Hadhrat Abu Bakr τ ate with Rasulullaah ε and stayed with him until the Isha salaah. He then returned to Rasulullaah ε (after the Isha salaah) and waited until Rasulullaah ε had eaten. He only returned home after a considerable portion of the night had already passed (thinking that his family would have already fed the guests). His wife said to him, "What has kept you from (seeing to) your guests?" "Have you not given them their supper yet?" he said

[1] Tirmidhi Hadith 3647.

[2] Kanzul Ummaal (Hadith 35598).

in surprise. His wife replied, "They refuse to eat until you arrive. Despite our insistence, they refused to eat and had their way." Hadhrat Abdur Rahmaan τ hid himself away (for fear of his father) and Hadhrat Abu Bakr τ shouted (at him), "You scamp!" After much scolding, Hadhrat Abu Bakr τ told the guests to eat but (in anger) swore that he would not touch the food. (The guests then swore that they would not eat until he did. When his anger cooled, Hadhrat Abu Bakr τ then started eating with them).

Hadhrat Abdur Rahmaan τ reports further. He says, "By Allaah! Each time we took a morsel, more food appeared beneath it, making it more than it was. When everyone had eaten to their fill, there was more food than there had been initially. When Abu Bakr τ saw that there was still food remaining and even more than there had been, he exclaimed (addressing his wife), 'O daughter of the Banu Firaas tribe! (What is happening?!)' She said, 'By the coolness of my eyes! It is three times more than it had been!'"

"Abu Bakr τ then ate some more saying, 'That (my oath) had been from Shaytaan.' After eating another morsel, he took the rest to Rasulullaah ε and the food stayed there until the morning."[1]

The Status of the veterans of the Battle of Badr

When Hadhrat Abu Bakr τ was distributing some wealth amongst the people, he gave them all equal shares. "O Khalifah of Rasulullaah ε!" Hadhrat Umar τ said, "Are you going to give the same to the common people as well as to the veterans of the Battle of Badr?" Hadhrat Abu Bakr τ replied, "This world is but a means to reaching the objective."

When the time came to appoint commanders of armies and governors of territories, someone pointed out that Hadhrat Abu Bakr τ did not appoint any veterans of the Battle of Badr to these posts. Hadhrat Abu Bakr τ replied by saying, **"I well recognise**

[1] Bukhaari and Muslim, as quoted in Al Bidaayah wan Nihaayah (Vol.6 Pg.112).

the status of the veterans of the Battle of Badr, but I do not want to soil their hands with this world.”[1]

The Favours of Hadhrat Abu Bakr τ

Discussing the virtues of Hadhrat Abu Bakr τ, Rasulullaah ε said, “We have repaid the favours that everyone has done to us with the exception of Abu Bakr τ. His favours are so many that only Allaah will be able to repay him on the Day of Qiyaamah. None else has also benefited me through his wealth as immensely as Abu Bakr has.”[2]

Some Virtues of Hadhrat Abu Bakr τ

Hadhrat Sa’eed bin Musayyib α was sitting in the courtyard of the Masjid with some people when someone asked about Hadhrat Abu Bakr τ. Hadhrat Sa’eed α informed them that Hadhrat Abu Bakr τ was an advisor to Rasulullaah ε and was consulted when decisions needed to be made. Together with being the second person in Islaam, he was also the second in the cave, the second in the Battle of Badr and the second to be buried with Rasulullaah ε. Rasulullaah ε never accorded to anyone else the status that Hadhrat Abu Bakr τ enjoyed.[3]

Someone approached **Hadhrat Ali bin Husayn** α and asked him what was the status that Hadhrat Abu Bakr τ enjoyed with Rasulullaah ε. He replied, **“His status in the opinion of Rasulullaah** ε **was exactly what is status is now with Rasulullaah** ε **(right beside Rasulullaah** ε **in the grave).”**[4]

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[1] Hilya (Vol.1 Pg.37).
[2] Tirmidhi (Hadith 3593).
[3] Mustadrak of Haakim (Vol.3 Pg.63).
[4] Zuhd Pg. 112

Self Reformation

Hadhrat Abu Bakr τ once mounted the pulpit. After praising Allaah, he asked the people whether they recited the following verse:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۭ

> TRANSLATION: **O you who have Imaan, take care of your own selves** *(guard your Imaan as well while advising others)***. He who has strayed** *(from the truth)* **cannot harm you when** *(as long as)* **you are rightly guided** *(obeying Allaah's commands)***.**

Hadhrat Abu Bakr τ emphasised that people should never misinterpret this verse since he heard Rasulullaah ε say that when people see wrong being done and do not stop it, they will also suffer the punishment for it and will be unable to avert it.[1]

"Never let anyone beat you to making Salaam"

Hadhrat Agharr τ from the Muzaynah tribe says, "Rasulullaah ε once gave instructions for me to have a *Jareeb*[2] of dates that was with one of the Ansaar. However, when the Ansaari procrastinated, I spoke to Rasulullaah ε about it. Rasulullaah ε then instructed Hadhrat Abu Bakr τ to accompany me the next morning to get the dates. Hadhrat Abu Bakr τ promised to meet me at the Masjid after performing the Fajr salaah. I found him where we had arranged to meet and we left. Whenever Hadhrat Abu Bakr τ saw anyone from far, he greeted him with Salaam. He then said, 'Do you not see the tremendous virtue that others are gaining over you (by beating you to greeting). Never let anyone beat you to making Salaam.' Thereafter, whenever we saw anyone approach from a distance, we would greet him before he could greet us."[3]

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[1] Tirmidhi (Hadith 2168) and Ibn Maajah (Hadith 2005).

[2] A unit of measure used during those days.

[3] Tabraani in his Kabeer and Awsat, as quoted in Targheeb wat Tarheeb (Vol.4 Pg.206). Bukhaari in his Adab (Pg.145), Ibn Jareer, Abu Nu'aym and Kharaa'iti have also reported the narration, as quoted in Kanzul Ummaal (Vol.5 Pg.52).

"If you command, I shall execute him"

It once occurred that some made Hadhrat Abu Bakr τ so angry that he was never before seen in such a fit of rage. Seeing this, Hadhrat Abu Hurayrah τ remarked, "If you command, I shall execute him." Hadhrat Abu Bakr τ immediately cooled down and said to Hadhrat Abu Hurayrah τ, "May your mother weep over you! Why did you say that?" Hadhrat Abu Hurayrah τ repeated himself and said, "By Allaah! If you command, I shall execute him." Hadhrat Abu Bakr τ then said, "May your mother weep over you! After Rasulullaah τ, none shall ever have this right again."[1]

"You and your wealth belong to your father"

Hadhrat Abu Bakr τ was the Khalifah when a man once came to him and complained that his father took possession of all his wealth. Hadhrat Abu Bakr τ summoned the father and told him that he could take only as much as was necessary for him. **"O Khalifah of Rasulullaah ε!" the father asked, "Did Rasulullaah ε not say, 'You and your wealth belong to your father'?" "Certainly," Hadhrat Abu Bakr τ replied, "but Rasulullaah ε was referring to living expenses."**[2]

The Leader in Good

Hadhrat Ali τ once approached some people and was talking to them when the discussion focussed on Hadhrat Abu Bakr τ. **Hadhrat Ali τ said, "He has beaten us all and only good is to be spoken of him. He has beaten us all and only good is to be spoken of him. I swear by the Being Who controls my life that he has beaten us to every good deed."**[3]

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[1] Abu Ya'la Hadith 79.
[2] Khulafaa Raashideen pg.82.

[3] Majma'uz Zawaa'id (Vol.9 Pg.49).

The Shaykhayn are like the eyes and ears

Advising the Sahabah ψ about learning the Qur'aan, Rasulullaah ε said, "Learn the Qur'aan from four persons; Ibn Ummu Abd (Hadhrat Abdullaah bin Mas'ood τ), Mu'aadh (bin Jabal τ), Ubay (bin Ka'b τ) and Saalim, the freed slave of Abu Hudhayfah. I had intended to dispatch them to the people just as Isa υ had dispatched the disciples to the people." **Someone then asked Rasulullaah ε what the status of Hadhrat Abu Bakr τ and Hadhrat Umar τ was in his opinion. Rasulullaah ε replied, "I am never independent of the two of them since they are like the eyes and ears in matters of Deen."**[1]

"Whoever does an atom's weight of good will see it"

Hadhrat Abu Bakr τ was once having lunch with Rasulullaah ε when the verse was revealed:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ (٧) وَ مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ (٨)

> **TRANSLATION: Whoever** (sincerely) **does an atom's weight of good will see it** (its consequences when he is rewarded for it) **and whoever does an atom's weight of evil** (without securing Allaah's forgiveness for it) **will see it** (its consequences when he is punished for it)**.**[2]

Hadhrat Abu Bakr τ stopped eating and said, "O Rasulullaah ε! Will we see (be punished for) each and every evil that we perpetrate?" Rasulullaah ε replied, "Everything that happens to you (in this world) which you dislike is retribution (for your sins), while the rewards for good deeds will be given to those who deserve them in the Aakhirah."[3]

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[1] Majma'uz Zawaa'id (Vol.9 Pg.55).
[2] Surah Zilzaal, verses 7,8

[3] Ibn Abi Shaybah, Ibn Rahway, Abd bin Humayd, Haakim and others.

Leader of the Adults of Jannah

When Hadhrat Abu Bakr τ and Hadhrat Umar τ once came to Rasulullaah ε, he remarked, "These two men will be the leaders of all adult men from all of mankind in Jannah with the exception of the Ambiyaa υ." Rasulullaah ε then told Hadhrat Ali τ not to inform them of this.[1]

Companion at the Pond of Kowthar

Hadhrat Abu Bakr τ was once with Rasulullaah ε when Rasulullaah ε said, "O Abu Bakr! You shall be my companion at the Pond of Kowthar just as you were my companion in the cave."[2]

The Baytul Maal

Hadhrat Abu Bakr τ had the Baytul Maal (public treasury) at his home in the upper part of Madinah. It was known to all and no one guarded it. When people voiced the concern that it should be guarded, he said, "None should fear about it." "Why not?" they asked. "Because it has a lock on it," was the simple reply.

Hadhrat Abu Bakr τ used to distribute everything the Baytul Maal contained so that nothing remained. When Hadhrat Abu Bakr τ moved (from Sunh) to Madinah, he kept the Baytul Maal in the house he lived.

When Hadhrat Abu Bakr τ passed away, Hadhrat Umar τ called a few trustworthy person and they went into the Baytul Maal of Hadhrat Abu Bakr τ. Amongst others, they included Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Uthmaan bin Affaan τ. When they opened the Baytul Maal, they neither found a Dinaar nor a Dirham. All they found was a coarse cloth for storing money and when they shook it, all that emerged was a single Dirham. They all then prayed for Hadhrat Abu Bakr τ.[3]

[1] Tirmidhi Hadith 3598.
[2] Tirmidhi Hadith 3603.

[3] Ibn Sa'd (Vol.3 Pg.213).

Hadhrat Abu Bakr τ gives Sadaqah

Hadhrat Abu Bakr τ once brought his Sadaqah to Rasulullaah ε. He secretly gave it to Rasulullaah ε saying, "O Rasulullaah ε! This is my Sadaqah contribution and I shall give again for Allaah whenever necessary." Thereafter, Hadhrat Umar τ arrived with his Sadaqah. He gave it openly to Rasulullaah ε and said, "O Rasulullaah ε! Here is my Sadaqah contribution and I shall have my reward with Allaah." Rasulullaah ε said, "O Umar! You have strung your bow without a string (you have been unable to beat Hadhrat Abu Bakr τ). The difference in the Sadaqah of you two is just like the difference in your words." (Although the Sadaqah of both men were accepted, the intention of Hadhrat Abu Bakr τ was only the pleasure of Allaah, whereas that of Hadhrat Umar τ was also to attain reward. Hadhrat Abu Bakr τ 's intention was therefore superior.)[1]

“I wish I was a bird”

Hadhrat Abu Bakr τ used to say, “I wish I were a tree that would be cut and disposed of.” He would say, “I wish I were a blade of grass that was eaten by some animal.” He would also say, “I wish I were a hair on the body of a Mu'min.” He once entered an orchard where he saw a bird sitting. He sighed deeply and said, “What enjoyment do you not have? You eat, you drink, take shade beneath the trees and have no concern for reckoning of the Day of Qiyaamah. If only Abu Bakr could have been like you.”[2]

The Best of mankind

Hadhrat Umar τ once addressed Hadhrat Abu Bakr τ with the title, “The best of mankind after Rasulullaah ε”. Hadhrat Abu Bakr τ looked down in humility and said, “You are saying that when I have heard Rasulullaah ε say that the sun has not risen over a person better than Umar.”[3]

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[1] Abu Nu'aym in his Hilya (Vol.1 Pg.32), as quoted in Muntakhab Kanzul Ummaal (Vol. Pg.).
[2] Abu Nu'aym in his Hilya (Vol.1 Pg.32).

[3] Tirmidhi Hadith 3617.

Freeing slaves

When he was living in Makkah, Hadhrat Abu Bakr τ used to set slaves free on condition that they accepted Islaam and would also set free old and frail slaves on this condition. His father Abu Quhaafah τ advised him to set free strong men upon this condition so that they could be of use to him and also provide protection. However, Hadhrat Abu Bakr τ said, "Dear father! I expect recompense only from Allaah." It was then that Allaah revealed the following verse about him[1]:

فَاَمَّا مَنْ اَعْطٰى وَ اتَّقٰى ۙ(۵)

TRANSLATION: **As for the one *(the Mu'min)* who gives *(charity to the needy)*, who has Taqwa…**[2]

The Bequest of Hadhrat Abu Bakr τ

When he lay on his deathbed and his daughter Ummul Mu'mineen Hadhrat Aa'isha ρ sat by his head weeping, Hadhrat Abu Bakr τ said to her, "Dear daughter! I had been amongst the wealthiest of the Quraysh in my trade, but when I was given this responsibility of Khilaafah, I took from the treasury what was necessary to support me. **All that has remained of this wealth is a cloak, a cup and a slave. So give these to Umar after I have passed on."**

When this was done, **Hadhrat Umar** τ started to weep as he said, "May Allaah have mercy on Abu Bakr! He has made it difficult for anyone to speak against him. **By Allaah! If his Imaan is weighed against the Imaan of all people on earth, his would weigh heavier. By Allaah! I wish I was a hair on the chest of Abu Bakr."**

Hadhrat Aa'isha ρ reports that Hadhrat Abu Bakr τ left the world without a Dinaar or Dirham. Everything he had was deposited into the Baytul Maal.[3]

[1] Surah Layl, verse 5.
[2] Tirmidhi (Hadith 3617)

[3] Zuhd 110 and *Mataalib* (Vol.4 Pg.37).

His Parting Moments

Hadhrat Abu Bakr τ was extremely ill and weak as he lay upon his bed, ever conscious of Allaah. When some people came to visit Hadhrat Abu Bakr τ during his illness, they said, "O Khalifah of Rasulullaah ε! Should we not summon a physician to see you?" "He has already been to see me," Hadhrat Abu Bakr τ informed them. "And what did he say to you?" they asked. (Referring to Allaah) Hadhrat Abu Bakr τ replied, "He said, 'I do as I please'."

When his daughter Hadhrat Aa'isha ρ arrived to see her father, she recited a few couplets, which meant:

"By your life! The wealth of no man is of any avail when the soul is departing and the chest tightening"
Looking at her, Hadhrat Abu Bakr τ said, "Do not say that, dear daughter. Rather recite the verse:

وَ جَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

> TRANSLATION: **The pangs *(agony)* of death will bring the truth *(of Imaan to every person)*.**[1]

Hadhrat Abu Bakr τ then pointed out to her his two garments, saying, **"Wash those and bury me in them since the living are more in need to new clothing than the dead."**

When Hadhrat Salmaan τ came to visit him and asked for some advice, Hadhrat Abu Bakr τ said, "Allaah shall open the doors of this world to you, but take only as much as is necessary. Remember also that the person who performs the Fajr salaah is in the protection of Allaah, so do not interfere in this protection or you will be thrown headlong into Jahannam."[2]

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[1] Surah Qaaf, verse 19.

[2] Ahmad in his Zuhd 109.

The Words of Hadhrat Ali τ upon the Demise of Hadhrat Abu Bakr τ

When **Hadhrat Ali** τ heard of the demise of Hadhrat Abu Bakr τ, he recited “Innaa Lillaahi wa Innaa Ilayhi Raaji’oon” and hastened to the house of Hadhrat Abu Bakr τ. **Standing outside, he announced, “Today the succession to Nabuwaat-prophethood has ended.”** Arriving at the door, he said, “May Allaah shower His mercy upon you, O Abu Bakr! You were the first to accept Islaam, you were the most sincere of all Muslims and your conviction was the strongest. You had the most fear of Allaah, was the most honoured and enjoyed the highest status in terms of companionship of Rasulullaah ε and in rank. You most closely resembled Rasulullaah ε in character and disposition. You were a loving father to the Muslims and they were like your children. You have always been at the forefront and tired all those who follow you. We are all from Allaah and shall return to Him. We are pleased with the decision of Allaah and hand over all our affairs to Him. After the demise of Rasulullaah ε the Muslims have never suffered a blow as severe as your death since you were a source of honour and a fortress for the Muslims. May Allaah join you with Rasulullaah ε and not deprive us of your rewards.”

The people were silent as Hadhrat Ali τ spoke, but as soon as he ended, they burst out in tears and said in one voice, “You have spoken the truth, O cousin of Rasulullaah ε.”[1]

Translation edited by
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[1] Majma’uz Zawaa’id (Vol.9 Pg.10).